CERTAINE VERY PROPER, AND MOST PROFITABLE SIMILIES,

wherein sundrie, and very many, most foule vices, and dangerous sinnes, of all sorts, are so plainly laid open, and displaied in their kindes, and so pointed at with the finger of God, in his sacred and holy Scriptures, to signifie his wrath and indignation belonging vnto them, that the Christian Reader, being seasoned with the spirit of grace, and hauing God before his eies, will be very fearfull, euen in loue that he beareth to God, to pollute and to defile, his hart, his mind, his mouth or hands, with any such forbidden things. And also manie very notable vertues, with their due commendations, so lively and truly expressed, according to the holy word, that the godly Reader, being of a Christian inclination, will be mightily inflamed with a loue vnto them.

Collected by Anthonie Fletcher, minister of the word of God,

in vnfained loue in the Lord Iesu, to do the best, and all that he can, to pleasure, and to profite all those, that desire to know the Lords waies, and to walke in the same.

This present yeere of our happines 1595.

Psalme 128.

Blessed is euery one that feareth the Lord, and walketh in his waies.

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To the Right honorable Earle, and vertuous Lord, the Lord GILBERT TAVLBVT, Earle of Shrewſburie, and Knight of the noble order of the gartar,

Grace, mercie, and peace through Chriſt Ieſus, with increaſe of honor, health, and all happineſſe, &c.

BEeing very deſirous (Right honorable) in the feare of God, to do good, and to profit (among all) at the leaſt ſome, eſpecially of the weakeſt ſort, whoſe neede of helpe in heauenly things, that they may ſee both vertue and vice, and learne to imbrace the one, and to auoide the other, is exceeding great, I haue ventured to take a little paine to collect, and to beſtowe ſome labour to gather togither, a little booke of Similies, to teſtifie my loue in Chriſt Ieſu, to all the ſeruants of God: and haue preſumed to dedicate the ſame vnto your Honor: not doubting, but that, as it may do good, and profit very manie, concerning the knowledge of God, and of his iudgements due to ſinne, ſo your Honor will accordingly, receiue the ſame in good part, and be as glad to be a patrone, to any true ſeruice to God, as any man in the world, is or can be able to offer, and to performe it. Your Honors continuall and faithfull care, to do good to your natiue countrie: your vnfained and moſt hartie zeale, in fauouring true religion: your very good liking and loue, towards all that feare the Lorde: your miſliking of vice, and loue to vertue: your readineſſe to do good to all, both for their bodies and ſoules, and to hurt none: Theſe things (I ſay) haue giuen me this boldnes, vnder your Honors protection, to publiſh and to ſend abroad, this my little labour, as a poore token of my good will, and loue in Chriſt, towards all the ſeruants and children of God, nothing doubting, but that for your Honors ſake, it will be the better welcome, to all that feare God, and with the greater diligence read, imbraced, and imitated of all: And I my ſelfe the more incouraged to labour heerafter, and to thinke no pains great, whatſoeuer I am able to vndergoe and to indure, to profite

others, to increase knowledge in the ignorant, and to further the saluation of all men. Againe, the remembrance of that most vertuous and godlie Ladie, Ladie *Marie* your Honors good and gracious sister, wife to the very worshipful and good Knight, sir *George Sauill*, when I was preacher in Wakefield, to me and to all that feare God, a most Christian friende, did euen seeme to warrant me (though I am vnknowen to your Honour) that you are readier to further, than I am to perform any good worke. Lastly, the readinesse to knowe God, and their obedience vnto the highest and almightie, that I found in those gracious branches, sweete virgins, and most towarde Ladies, your Honors owne daughters, when I being preacher at Clerkenwell, they were with that vertuous, gracious, and very religious gentlewoman, sometimes mother to hir Maiesties Maides of honor, and my very worshipful friend mistresse *Winsl[illegible]*, hath giuen me great comfort, to thrust out this little booke of mine, vnder your Honors protection, to do good to them, that you and I both do loue (as I assure my selfe) in Christ Iesu. Thus without troubling your Honor any longer, I beseech the Almightie to blesse your Honors selfe, the honorable and godlie Ladie your wife, your Ladie daughters, and all that appertaine to your Honor, if they appertain to God. This 22. of May, 1595.

Your Honors most humble to command in Christ Iesu, during this temporall life,

Anthonie Fletcher preacher of the word of God.

A paterne of a curſed tree, and the fruite and end of the ſame.

WHen the ſonne of God, the redeemer of the world, Chriſt Ieſus, was heere below vpon the earth, ſo truelie in his bodie, as we be now in our bodies, ſauing that he was cleere and free from all corruption of ſinne, and as he walked, being pinched with hunger, did eſpie a goodlie fig tree, which with the faire greene, and flouriſhing leaues, did offer vnto him ſome hope of releefe, and comming to it, finding it fruitleſſe, and being diſappointed of his hope, he curſed it, and commanded that it ſhould be cut downe, and caſt into the fire. If he dealt ſo with trees, that did beare no fruite at all, we may warrant and aſſure our ſelues, that he will curſe, cut downe, and caſt into the fire that neuer ſhall be quenched, euery tree, that is, euerie man, that bringeth foorth ſuch fruits, as this tree beareth. If the Lord his curſe belongeth to a barren tree, that beareth no fruit, much more doth it belong, to thoſe trees, which bring foorth bad fruites. If trees that are vnprofitable, bicauſe they beare nothing but leaues, are fitter for the fire, then to trouble the earth, then much more thoſe trees that are ſo heauie loden, and ſo full of poyſon, that a man cannot touch one twig of them, but it killeth his ſoule and bodie, for euer. Such a tree is euerie one that beareth ſuch fruites in his life and manners, as this tree doth. No good Chriſtian therefore, will delight & pleaſe himſelfe with the ſhadow of ſuch a tree, neither build his neſt in any part, or branch of it: but rather will do his greateſt indeuer to pull it downe. Do thou (good Chriſtian) thy beſt, and be ſure the Lorde will take thy part. And howſoeuer earthlie iuſticers, let ſlip their parts, and forget to do their duties, the Lord will neuer forget nor let ſlip his part. Heere thou ſeeſt Iuſtice hath faſtened his coard to the top of the tree, and Veritie is hacking at the roote, betweene them both to ouerthrowe it. Now if thou loueſt righteouſnes, and art a friende to truth, take their parts in this buſines, pull downe with Iuſtice, and ſtrike with Veritie, lend ech of them one of thy hands, and thy hart too, and keepe neither hart nor hand to thinke or to worke any maner of euill, it is better for thee, to haue no hand, no eie, no foote, then wicked ones. Do thy beſt that this tree may be deſtroied heere in this world, whiles it is to day, leaſt to morrow thou be deſtroied, for not labouring about it. I meane not that thou ſhouldeſt rend this paper and caſt it in the fire, but that thou ſhouldeſt examine, thy owne hart and thy conſcience, to ſee whether

Matth. 21. 12.

Mark. 11. 12. & 13.

whether any root, branch or twig of such a tree be there, and if thou shalt finde any, to plucke them out and to cast them into the fire. Otherwise thou hast nothing else to looke for, but euen that which made the figge tree to wither, to wit, the malediction and curse of God. And although Couetousnes heere doth keepe the roote, and Selfe-loue the top of the tree, yet there is not any fruite, that this tree beareth, that is not sufficient to bring foorth, as great and as tall a tree as this is, and also to furnish it, and throughly to load euery twig of it, that they bend and break, with such poysonfull and cursed fruits as these be. For the sinnes of men are innumerable, as the sands vpon the shore by the sea side, and the starres of heauen. Who can tell saith the holie prophet, how often he offendeth?

Matth.3.10. The sharpe edge of the axe of Gods wrath, is euer toward the roote of this tree, and he is dailie telling vs, that it shall haue a foule fall at the length: he in loue to our saluation, doth premonish vs, that we may be carefull, and take heed to our selues, that we be not found in, or neere this tree, in any good liking or loue to it, when the finall fall of it shall be.

Luc.12.15. Ephes.5.3. 1.Cor.5.10. 1.Tim.6.10. Take heede (saith Christ) and beware of couetousnes, though a man haue aboundance, yet his life standeth not in his riches. And the apostle doth aduise the Ephesians, to banish from among them the very name of couetousnes. And he would haue the Corinthians neither to eate nor drinke with couetous men. And his reason is, bicause couetousnes is the roote of all euill. As if he should saie, where couetousnes is rooted, there is not onely a barrennes of all good things, but also a great greue, and thicke wood of all abhominations. I refer thee (good Reader) to the Booke it selfe, where euerie branch, and all the fruits of this tree, be opened so plainly, and the poyson of them so expresselie declared, that euery good christian, seeing what danger is in them, will beware, that willingly he neuer touch nor taste the least of them: And not onely that, but also out of the tree, of a liuely faith, will bring foorth such fruite of holines, truth, and righteousnes, as may be well pleasing, and acceptable in the sight of God. Both which things the Lord grant vs.

Amen.

Very notable, profitable and comfortable Similies, briefly collected, wherein the lothsome foulnes of many vices, *and the amiable beautie, of many and sw[illegible]e vertues, that the Reader may loath the one, and loue the other, are plainly expressed.*

EVen as a shepheard, seeking a lost shéepe, is wont to go vp to some high place, that from thence he may view the vallies below, and the better whistle and call vnto his shéepe: So the Sauiour and redéemer of the world, séeking againe mankinde that was lost, went vp to the high crosse, fixed and fast set vpon mount Caluarie, that with the lowd voice, and great outcrie of his sufferings, death and passion, he might call vs vnto himselfe. *Similie* 1. Ezech. 34. vers. 11. 16.

And although the wicked and vngodly ones of this world, do despise the cries and callings of Christ, as he himselfe affirmeth, saying: I haue called, and ye haue refused, I haue stretched forth my hand, and there was none would looke towards me: yet the elect and saints of God, do heare the fearfull shrikes, and lamentable noise that he sent from his crosse, euen as the shéepe heareth the voice and whistle, of the shepheard. Prouerb. 1. 24.

Wilt thou know whose shéepe thou art, then consider well whose whistle thou dost follow. For Christ doth say: My shéepe heare my voice, and I know them, and they do follow me. And immediately before, to the vnbeléeuing Iewes he saith: Ye beléeue not, for ye are not of my shéepe. Iohn. 10. 27. Iohn. 10. 26.

2

SKilful and cunning Physitions, are wont sometimes, when a sick man is sore vexed, with a numnes of his whole bodie, to cut a veine of his head, that the letting of blood, may heale the bodie, of that disease and sicknes: Christ is our head (as the Apostle saith) & we are his members: a veine of our head is cut, that our whole bodie may be healed: Christ suffered, that mankinde might be redéemed. When the fulnes of time was come (saith the Apostle) God sent his sonne made of a woman, brought vnder the law, that he might redéeme those that were vnder the law. Coloss. 1. 18. Galat. 4. 4.

3 AS they, which by reason of the bleerednes of their eies, turne their backs towards the sun, and not daring to open their eies towards the light, are delited with places that be darke, and full of shade, and so not hauing the benefit of the sun light, are caried about, by many waies full of perils and dangers: So they, which through the dimnes of their mind, & want of vnderstanding, do contemne the true & liuing God, do please themselues with al maner of most perilous and pestilent errors, and not considering that clére and heauenly light, which commeth from God, they fall into the gulfe, and sinke to the bottom of that most foule and filthie puddle of all false opinions, errors, heresies, and worshippings of false gods.

Mos Papistarum.

4 AS the soule in the body, doth giue to all the members, mouing and life: So the prouidence of a godly king, is present to euerie part of his kingdome, stirring vp his whole commonwealth, to vertue and godlines: and ruling and gouerning the same, with iustice and iudgement, as though in his owne person he were present, in euery place.

5 AS they which do dissolue and marre the picture of a king, bery skilfully made of golde, & pretious iewels, by a wittie and wise workman, and do translate, and change the same gold and godly gems, into the likenes of a dog, which they do make of the same matter, do say that that their likenes of a dog, is the picture of the king, bicause it is the same golde, & the same pretious iewels: Euen so all péeuish and pestilent heretikes, do dissolue, breake and mar (so far as in them lieth) the proportion of a true, substantiall, and liuely faith, and of the same places and authorities of holy scripture, falsly vnderstood, and wickedly expounded, they frame and garnish a resemblance and a paterne, of disloialtie, deceit, trecherie, and treason: and they say, it is a perfect picture of faith and truth, bicause it is made of the same places of the holy word of God. And by this their sorcerie, they do bewitch and deceiue many weake and fraile soules, perswading them, that their foule figure of a dog (that is, their pestilent and most detestable heresie) is the godly picture and resemblance of the king, that is, the expresse proportion of a right faith, and truth it selfe. From all such sorcerers good Lord deliuer vs.

Papists, Familists, Brownists, & such others.

Iude 4.

Euen

6 Euen as the raine watereth the fields, and maketh them fruitfull, and causeth corne to grow, & giueth strength vnto the same, and garnisheth and beautifieth all godly plants, with abundance of most pleasant fruits: Euen so the word of God, and doctrine of Christ, bedeweth & moisteneth the children of God, and feedeth & nourisheth their soules, to euerlasting life, and causeth them to bring forth very excellent vertues, and most rich and plentifull fruits, & effects of a true Christian faith. This sweete dew of the Gospell of Christ, God hath giuen to vs, in our daies very plentifully, and in great measure, according to that the kinglie prophet saith: Thou, O God, wilt reserue a seasonable raine for thine inheritance: that is, thy heauenly doctrine, for thine elect and chosen children. Ezechiel also, There shall be the dewes of his blessing. Psalm. 61. 9. Ezec. 34. 16.

7 As he that entreth into a faire, and godly goldsmithes shop, richly furnished with pretious pearles, and costly iewels of all sorts, ought not to mislike those excellent things, & great treasures, because he seeth among them, a blacke fornace, dustie coles, and sundrie instruments of base mettall, because those instruments, coles and fornace, must needes be had, to make those iewels, as chaines, earerings and bracelets of gold, withal: So in the church of God, where are innumerable men, some famous for their wisedome, some renowmed for their pietie, some forward and feruent in Christian loue and charitie: and many excelling in all kinde of vertues: if a man shall see there, some vnlearned, some deceiuers, some wicked ones, some tyrants, and many vngodlie ones, he ought not therefore, to picke a quarrel against the church of Christ, nor yet to thinke of the ruine and destruction of the same. For there should be no martyrs, if there were no tyrants. The Lord would not haue created (saith Augustine) either angell or man whom he knew would proue wicked, but that he also knew, to what vses of good men he would imploy them. *Augustin. de ciuit. Dei, lib. 11. cap. 18.*

8 As one candle cannot light another, if it selfe be put out: So a prelate or preacher, shal not inflame others, with the loue of God, himselfe being voide, and without that same loue.

And yet I know, it is possible, if it please God, that by a wicked and vngodly man, sinners may be conuerted, and brought to repentance.

9 FOr euen as a godly maister, somtime giueth a good almes, by the hand of a wicked seruant: So God (if it seeme good to him) by the ministerie of an euill man, can draw the vngodly, to know him, to feare and to loue him.

Good counsell. Yet neuertheles, I do exhort all the ministers, and preachers of the Gospell, to do their best indeuour, to keepe themselues vnspotted of the world, and so boldly (but charitably) to reproue, taunt, checke, and chide the sinnes and iniquities of others.

Exod. 37. 23. The tongs and the snuffers, which were in Salomons Temple, wherewith they did snuffe the lamps, were of most pure golde (as the scriptures do report) to signifie the puritie and cleannes of them, which are bound to reprehend and to correct, the slips and faults of others.

10 AS he which hoorded vp, and hideth his wheate, that it may not helpe & succour hungrie soules, in the time of dearth, is grieuously cursed of men, women and children: and he that in a famine and great dearth doth bring forth his corne, and selleth it, is highly praised and prated for, of the people: So that minister and preacher, deserueth sharpe and rough reprehensions, which will not impart his knowledge and skill, to the hungrie and thirstie soules, of the children of God: and he is worthily praised, which openeth vnto them, the garner of diuine doctrine, which teacheth and preacheth, and doth faithfully exercise the office of a watchman.

Prouerb. 11. He that keepeth close, and hideth his corn (saith Salomon) shal be cursed among the people, and a blessing shall be vpon the head of the sellers.

11 EVen as Perillus that skilfull workman of Athens, that he might gratifie Phalarides that cruell tyrant, presented him with an vglie bull of brasse, wherin men being inclosed, might be tormented and afflicted, with a strange engine, and new deuised torture, lost his life, & suffered a most fearfull death, by that his owne inuention, as Plinie reporteth in the tenth booke of examples: for at the commandement of the wicked tyrant, he being inclosed, and fast shut vp, in the bull, which with great skill, and no lesse charges, he had most cunningly and curiously wrought, that he might delight the eares of Phalarides, a most sauage tyrant, and void of all humanitie, with the lamentable shrikes

and

and intolerable tortures and torments of men, he himselfe first by experience, tried the paine and smart thereof, and imbrewed in his owne blood, that famous and curious peece of worke, which he had deuised to torment others withall: Right so, wicked and cruell counsell, many times redoundeth vpon the heads of the authors of the same: according to that of the Psalmist:

He spred his net, he digged deepe, and fell himselfe, into the pit, which he made for others: Let his craftines be turned vpon his owne head, and let his iniquitie fall vpon his owne pate. Psalm.8. 7.14.9.

Wicked Haman was hanged himselfe, vpon the gallowes, which he had prepared for good Mardocheus. Ester.7.

12 As a field, although it be fertile, without tillage cannot be fruitfull: So the minde of man, without the word of God, and heauenly instruction, must needes be barren, and can bring forth no effects of faith, nor fruits of godlines.

13 As the sea (especially that, which is called *Mare mediterraneum*) is wont to imitate the aire, as, if the aire be calme, the sea is very calme also, if the aire be stormie, the sea also is very stormie: Euen so the common sort of people, in all places for the most part, do follow their prince: if princes be iust, subiects loue iustice: if the prince be vngodly, they imbrace vngodlines. Sapient.1. Iob.31.

Therefore, it was worthily obserued and said, of wise men in times past, That the people is the shadow of the prince.

A king or prince giuen to iniquitie, with his sin killeth himselfe, and with his example many others, bicause he hath many followers. For we do see, that whatsoeuer alteration and change of maners, shall be in princes, the same is wont to follow in the people: for princes do not onely conceiue vertues or vices themselues, but also, they do as it were powre them, into the cities and countris where they raigne and rule.

14 Euen as a brooke doth follow the nature of the fountaine, from whence it commeth: So people do follow the disposition of their prince: the fountaine being troubled, the brooke is troubled also, and the prince disquieted, the people finde no peace.

Herod the king was troubled, and all Ierusalem with him. Matth.2.

Whiles

Whiles he raigned, impietie ruled, good lawes were nothing set by, iustice and iudgement lay dead, ancient and laudable customs were banished, there was no rest, no peace, which is the end of godly gouernment. For, to that end are gouernors ordained, that people may liue in peace.

Esay. 32. The worke of iustice, shall be peace.
Psal. 85. Iustice and peace, haue kissed ech other.
Psal. 72. There shall arise in his daies, iustice and abundance of peace.

15 As the rote of a tree, being vtterly rotten, the boughes cannot bud and florish, nor bring forth pleasant fruits in their due time: So iustice being violated, it cannot be, that peace can florish, and bring forth so plentifull fruits, as she is wont to do.

16 The prosperitie of this world, is as the clerenes of winter weather: as the calmnes of the sea, and stabilitie of the mone. As these do wauer, and be suddenly changed: So the state of wealth and worldly things, hath no firmnes, no perpetuitie, no constancie: for as it is said: All these things passe away like a shadowe, and are as a messenger running afore.

Sapient. 5.

Iob. 33. Man flieth away like a shadow, and neuer continueth in one state. For sometime it falleth out, that when thou dost thinke, thy selfe to haue gotten innumerable riches, and great dignitie, and that thou art set, euen in the top of excellencie and honor, then all of a sudden, in the twinkling of an eie, thou art hurled from that high and mounting glorie of the world, downe headlong into a bottomles gulfe of all disgrace. For out of that place, which thou hadst thought, to be full of rest and securitie, very often great calamities, and most bitter blustring stormes, in the turning of an hand suddenly do arise. Seeing therfore, that these things stand so, we ought not to put any confidence in decreaseable dignities, nor to be proud of them: neither must we trust, in the vncertaine riches of this world, which are daily changing, but we must flie to our redeemer & onely sauiour Christ Iesus, & place our whole hope, and settle all our confidence in his infinite and endles mercies. God giue vs grace to do so. Amen.

17 Euen as the eagle is caried vp on high, and falleth not vpon the ground, but to seeke his necessarie fode, and hauing caught his pray, by and by flieth vp againe, and maketh no abode

abode below on the earth: So we ought to haue our mindes occupied in heauen, and all superfluous care of worldly things laid apart, with the eies of our mindes and faith, to behold our God, and in the quietnes and staiednes of our soules, rest our selues vpon his grace, without hauing more to do with this world, than in our seuerall callings, to seeke lawfully those necessaries onely, which may serue for the preseruation of life. Which had, we should in the meditation of our mindes, and the thoughts of our harts, with all our powers flie vnto our God. The apostle Paule his counsell is exceeding good: Hauing meate and drinke, and wherewith we may be clothed, let vs be therewith contented, for they that will be rich, do fall into tentation, and into the snare of the diuell. 1. Timoth. 6.

And Salomon making his praiers vnto God, hath these words: Prouerb. 30. Giue me (O Lord) onely necessaries for my life, least if I be too full, I may be drawen to denie thée. And againe:

Better is a little with the feare of the Lord, than great and Prouerb. 15. insatiable treasures. Dauid also:

Better is a little that the righteous man hath, than the great Psalm. 36. riches of the vngodly.

EVen as thicke and blacke cloudes, do obscure and darken the bright and glittering starres: So degenerating posteri- 18
ties, and such as be polluted and blemished with treacherie and iniquitie, do dishonor their ancestors, and do extinguish the cléere light of their noble vertues, and do put vpon them the vgly darksomnes of their owne vices: that although they be noble men by birth and discent, yet they fall into oblivion, and by little and little are quite forgotten. It is better, that a man be renowmed and nobled, by his owne noble acts and excellent vertues, than to depend vpon the nobilitie of his ancestors. They ought not to be called the sonnes of noble men, which please themselues with vanities, and do wallow in ignominie and wickednes, but the sonnes of those wicked ones, whose kinde of life they do imitate, and whose footsteps they follow.

Christ called the wicked Iewes, which said they had Abraham to their father, the children of the diuell. And speaking of Christians he saith: And how many soeuer did receiue him, he gaue them power to be made the sonnes of God. In Christ Iesu (saith the apostle) neither circumcision auaileth any thing, neither Ioan. 8. Ioan. 1. Galat. 6.

ther vncircumcision, but a new creature. True nobilitie before God, consisteth not in the prowesse of ancestors, but in newnes of life by faith in Christ.

19 AS the pleasant and swéete riuer of Iordan, when it runneth into Asphaltites that bitter pole of Palestina, is also made bitter & vnwholsome, & loseth the vertue thereof: So, that man, which ioineth himselfe in friendship, and doth couple himselfe in familiaritie, with wicked and vngodly men, becommeth wicked and vngodly himselfe, and is stained and blemished with their vices, although héertofore he had béen inclined to vertue and godlines. Eccles 7. It is therefore pithily said of Ecclesiasticus: Depart from the wicked, and euill things will depart from thée. And the apostle in the fift of the first to the Corinthians, & also in that to the Galath. 1. Corinth. 5. Galath. 5. Galath. saith: A little leauen doth sower a whole lump of dowe.

20 AS of necessitie, a shadow doth accompany those that walk in the sunne shine: So is enuie a continuall companion, to those, that in good and honest things, do excell others, and are aduanced and renowmed with the best. There is no felicitie (saith Valerius Maximus) be it in neuer so good measure and modestie, which can eschew the gnarling and gnawing téeth of enuie. One demanded of a learned man, how he might auoid enuious persons: If (saith he) thou shalt haue no excellent thing in thée, and shalt do nothing fortunately. Enuie is alway vertues companion, and is euer at the héeles of them, which in honestie, vertue, and godlines go beyond others. Misérie onely admitteth no enuie.

21 EVen as the inferiour planet, shadoweth and eclipseth the planet that is aboue it, but the higher, not the lower: So, men without honestie, indued with no wisedome, not acquainted with vertue, and enimies to true godlines, do their greatest endeuour, to distaine the commendation, and deserued honor, of notable and very worthie men. Iob. 5. Iob calleth him a little one, or a man of no valure, that is tormented with grudging and repining against the welfare of others. An enuious man, is as vnprofitable to a citie, as darnell is to wheate.

22 AS rustinesse consumeth iron: so enuie consumeth the enuious man: enuious persons are mightily tormented, at the prosperitie of a superior, bicause they cannot match him:

him: and they greatly disdaine an inferior, least he should overtake them: and they cannot abide their equals, for their equalitie sake. Learned Basill and Bernard, do compare an envious person with a viper, for as she conceiveth hir yong one, which (as they report) is brought forth, with the breaking of the belly of hir dam, and utterly killing hir brether: So the envious man conceiveth that envie, which gnaweth and teareth in peces himselfe, and worketh his owne ruine, and utter destruction.

ENvie is a picture, or a resemblance of hell: it is a great losse without any gaine or advantage: it is a dangerous damage, without one dram of commoditie. Cursed Cain, set forward with the stinging goades, and smarting pricks of envie, did kill Abel his good and gracious brother. And the sonnes of Iacob, in their hot burning envie, sold Ioseph their innocent and best brother. Saule in like maner, being through envie almost beside himselfe, sought by all meanes, to take away the life, of holy and faithfull Dauid. We are taught in the booke of Wisedome, that through the envie of the diuell, death entred into the world. This evil and dangerous disease is very busie in these our daies: to envie superiors, to speake evill of men in authoritie, to backbite and slander them, which seeke the unitie and the peace of the church, and to condemne those that hunger and thirst after the advancement of Gods glorie, and the free passage of the Gospell of Christ. The Lord amend it. 23 Genes. 3. Genes. 35. 1. Sam. 18. Sapient. 2.

AS a staffe made of a reede, is hollow and emptie: So the confidence and trust, which we put in this world, is vaine and will deceive vs. Wherefore the Lord commanded the people of Israel, by the prophet Esay, that they should not go downe into Egypt for refuge, and doth denounce the destruction of those that would flie thither, in these words: Wo be to them, which go downe into Egypt to seeke for helpe there. And againe: Thou dost trust upon a staffe of a reede, and the same broken, that is, upon Egypt, &c. it will deceive thee. Euen such is the helpe of man, whereunto infinite thousands of people, despising and forsaking God, do most earnestly flie. But let vs leane upon, and trust to the rod of our God, which deuoured the rods of the Egyptians, and divided the red sea into two parts, whereof Dauid speaketh: Thy rod & thy staffe, O Lord, they have comforted me. 24 Esay. 31. Esay. 36. Exod. 7. Exod. 14. Psalm. 23.

25 EVen as learned and skilfull physitions, with the bitter potions, and sharpe medicines, which they minister vnto their patients, do mire some sweete and pleasant thing, to win those that be sicke, the more willingly to receiue them: So preachers of the word of God, being learned and godly wise, ought (if nede be) to temper their bitter and rough reprehensions, with a sweet and comfortable doctrine, and so of sharpnes and mildnes, to make a soueraigne and holsome medicine, to heale the spirituall griefes and diseases of their hearers. For in all things that are done and spoken, a measure keeping, and temperance must be vsed, and consideration must be had, what is fit for the time, and agreeable to the persons, and what in all our words and actions doth beseeme or misbeseeme vs.

26 AS some birds, afore they flie out, and mount on high, stoupe downe with their heads, and touch the ground with their bils: So euery man, before he be aduanced to any high dignitie, ought to shew great humblenes of minde, and a casting downe of himselfe.

27 EVen as many men, are much delighted with musicke, and will most gladly heare musitions, make songs of the noble acts, and singular vertues of many men, but neuer care to imitate one vertue of a thousand, which they heare, with praises extolled vnto the skies: So very many men in these our daies, are outwardly very forward, to heare sermons, and the word preached, and as Ananias, will be willingly, to set to, at some cost to maintaine preachers, and all is (in many) but meere hypocrisie, to please their owne humors, with some strange and new matter, with some Logike, Rethorike, and brauerie of words, which they loke for, without any purpose, to frame their liues, after such doctrine as the preacher deliuereth.

28 AS bees passing ouer other things, take pleasure only in flowers, and forsaking the rest, do crop them: So, some hearers of the word preached, do only desire to haue their eares fed, with fine phrases, delicate flowers of eloquence, daintie similies, pretie comparisons, and pleasant histories, as for sound doctrine, they contemne it, and hate to haue it, a bridle for their lusts, a reprouer of their vanities, and a glasse to see themselues in, they

seeke

seeke after flatteries and fables, and they loath the truth, which should do them good. The holy apostle foreseeing this, said: The time will come, when they will not abide wholsome doctrine, but after their owne lusts, will gather to themselues teachers, & hauing itching eares, will be turned into fables. And we read in the Acts of the Apostles, that the Athenians applied themselues to nothing else, but to heare, and to learne newes. And yet notwithstanding, though the case stand thus in our time, the preachers of the word, ought not to giue ouer their faithfull labours in teaching, but rather to be the more diligent, carefull, and feruent. For although, there be many curious, vaine and idle hearers of their doctrine, yet there be many graue, learned, and godly ones, which seeke onely the good of their soules, and the comfort of their consciences. And if there were among a thousand, onely one that loued and sought the truth, for that one sake the truth of God, ought to be preached. That same excellent saying of the famous Poet Antimachus, is well worth the remembring: who, when he read his booke to all his schollers called togither, and all (saning Plato) forsoke him, before he had ended his reading: I will (saith he) go forward, and reade on, for Plato is to me, as much as all the rest. 2. Timoth. 4. Act. 17.

29 As phylitions do oftentimes cut off a rotten member, least it corrupt and putrifie the other members: So it behoueth men of authoritie, if they will preserue the commonwealth in safetie, to rote out of it, all those, that do giue themselues, euen with greedines, to beastly behauiour, and to rotten conditions, as theft, adulterie, fornication, murther, blasphemie, trecherie, treason, and such like: least the rotten ones, destroy them that be sound, and the brutishly minded, staine those that be of chaste conuersation, and the wicked and rebellious crew, draw the better sort to disobedience. Solon said wisely, that A common wealth is maintained, and vpholden with two things, to wit, with due reward, and due punishment. For as it behoueth, to reward well, those that be profitable members, and such as do liue in the feare of God, and due obedience: so it is no lesse necessarie, and needfull, to giue vnto the wicked their deserued punishment. Solon.

30 Euen as the moone is not eclipsed, nor loseth any light, but when it is at the full: So men are wont, then chiefly to be

eclipsed, and darkened, concerning the loue of God and their neighbours, when they be full of riches, and do abound with worldly wealth.

31 AND as the moone, when she is at the full, is farthest from the sunne, of whom she hath hir light: So, many of those men, which do flowe on euery side, with the goodes and riches of this world, do euen then in the middest of their wealth, withdrawe themselues farthest from God, from whom themselues, and all their treasures, and whatsoeuer, haue their being. And although, some vertues now and then, do seeme to make a shew in them, yet through the cares of this world, and the desire of riches, they be quite ouerthrowen and vtterly buried. Therefore our sauiour Christ, compareth riches with thornes. For he expounding what those thornes might signifie, into the which the seede fel, which being choked of them, brought forth no fruit, he saith, that those thornes are the riches of the world, the which, though with their beautie they delight men, with their works they do pricke them. Of these doth God speake by Esay the prophet, saying: In his daies there shall growe vp thornes and nettles. Also Augustine, that ancient and graue teacher saith: Hast thou gotten riches? then hast thou lost quietnes.

Matth. 13. Marc. 4. Luc. 8.

Esay. 34.

32 HE that is adorned, and well furnished, with many and great vertues, although he be a very poore man, concerning this world, yet is he to be honored. For as pretious stones, though they be cast into the mire, yet they lose not their beautie, nature, and propertie: So men indued with honestie, replenished with godly vertues, and well acquainted with the true worshipping, of the most high and gracious God, although they be silent, as men in their graues, and are had in contempt of the world, yet haue they not lost their dignitie, and the true honor proper to Christians, which consisteth not in the wealth and renowme of this world, but in holines, in righteousnes, and in the faithfull imitation of Christ. Godly men are great men, though the world make no reckoning of them, and wicked men, are vile and base men, although the world set and place them, in the heighth and top of all honor. Nothing is higher, nothing loftier, than vnfained vertue. There is nothing lower, nothing baser, nothing viler than vice. Whereseuer is a iust man, there is

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a great and mightie man, and whereſoeuer is a wicked man, there is a man of no account, with God and his ſaints.

33 AS a little image, though it be ſet vpon an high mountaine, is notwithſtanding a little one ſtill: and on the other ſide, if Coloſſus that huge and mightie image, be placed in a very lowe vally, yet loſeth not his bignes: So a wicked and curſed man, that is fraught with ſundrie vices, though he floriſh in honor and riches, yet is he but a ſely meane man: and on the other ſide, a man that is vertuous and godly wiſe, although he be in extreme pouertie and beggerly eſtate, yet out of doubt he is a great man, and to be highly accounted of. And certainly it were an excellent change betwéene theſe two, if the good poore man, had the honor and the riches of the wicked man, and he the pouertie and beggerlines of the good man.

34 EVen as a cloud darkeneth the aire, and couereth the ſunne: So, calamitie and miſerie, maketh cloudie the mind of man, and taking from him all his ioy, it leaueth him bare and naked, without comfort, and full of ſorrow.

35 AS a wall all whited on the out ſide, is not eaſily perceiued, whether it be made of ſtone, or of clay, vnleſſe it be ſmitten, and tried with a mallet, or ſome other inſtrument: So, a man garniſhed outwardly with good things to ſée to, is not by and by iudged, and preſently diſcerned, whether he be a man of patience, of charitie, and other vertues, vnles he firſt be ſmitten, and tried with the mallet or béetle, of obloquies, ſlanders, afflictions, troubles and temptations. The apoſtle Paule made anſwere to one, that would ſhadow his wickednes, with a cloke of vertue: God will ſmite thée thou painted wall. Act. 23.

36 AS thoſe things which agrée not with our nature, and haue no proportion with it, as fire, ſulphure, and ſuch other things, if we ſhould eate them, would not onely not profit vs, but would alſo hurt and kill vs: So, the deceitfull riches of this world, too much deſired and ſought for, the pompe of honor, vaine glorie, and ſuch like, after the which, very many do run to ſo earneſtly, do not onely not nourith the ſoules of men to eternall life, nor mitigate and appeaſe the wicked lufts of the fleſh,

but

but also do bring vpon them euerlasting wo, with vtter and endlesse destruction. The foode best agréeing with the soule of man, is vertue, the propertie whereof is, aboue all things to loue God, to wish for him, to sticke to him, to feare nothing but him, and for his sake, to despise this world, and al the trash of the same, and in him, and for his sake, to loue them, that hate vs, to féede them, that would hunger-starue vs, and to saue the liues of them that would kill vs. Riches, dignities and honors, may be possessed and holden without sinne, but the grédy coueting of them, and ambition, which the apostle calleth the roote of all euils, without great sinne, cannot be holden.

1.Timoth.6.

37 EVen as the bough of a trée, the fuller it is of fruit, the waighter it is, and the greater and more plentiful fruit it beareth, the lower it falleth: So the wiser a man is, the more humble he is, and the more he is loden with the fruits of wisedome, the lower he stoupeth, and humbleth himselfe the more: but the proud man, like a fruitlesse and barren bough, lifteth his head on high, not séeking the profit and good of his soule, but the idle praises of men, and the vaine glory of the world. Thus is it, that the proud man, comming to the sacred and most holy scriptures, there he worketh his owne woe, and as it were stumbleth vp his remediless destruction. For it is that holy mountaine, whereunto if any shall come, in the likenes of a man, & shall bring with him the life of a beast, he shall be stoned to death: and where he might haue furnished, and stored himselfe, with true and heauenly wisedome, if he had come vnto the holy word, in humility, reuerence, and with an hart and minde well prepared, from thence he carrieth his owne vndoubted, and most certaine death, and helpelesse damnation: bicause he would with his owne arrogancie and swelling pride, pearce into the déepe secrets, and hidden mysteries, of the oracles of God. Of such speaketh Salomon in his Prouerbs: He that will be a searcher out of God his maiestie, shall be ouerwhelmed of his glorie.

Exod.19.

Prouerb.25.

38 EVen as, if any man would stédily loke vpon the bright sphere of the sunne, he should become blinde, bicause the weake sight of his eies, is not able to abide so great a brightnes: So, whosoeuer, trusting to his owne wit, shall cast the eies of his minde, vpon the wonderfull and vnspeakable brightnes,

brightnes, of the secrets of God, he shall be ouerthrowen of the same, and the sight of his minde being blinded and put out, he shall neuer attaine to that, which he would: bicause the great and hidden mysteries of the most high God, cannot be comprehended, by mans wit being puffed vp with pride, or else there should be no difference betweene God and man, if man of himselfe, could attaine vnto, the secrets of Gods eternall maiestie sealed vp in his blessed word, and not to be opened, but by the mightie power of his most holy spirit. So much did those things signifie which were in *sanctis sanctorum* hid and couered. Exod. 40. 1. Reg. 6. & 8.

Paule, perhaps, leaning & trusting to his owne wit, before he receiued the faith of Christ, would pearce into Gods mysteries, but comming far short of his purpose, he wandred in a great and dangerous error, and would néds (being inflamed with hatred) euen kil those Christians with the sword, whom he ought not to haue wounded or vered with a word. But a light from heauen compassed him about, and falling to the ground, he saw nothing, & yet his eies open, as before, wherby his former disposition was signified: but afterward when he did cast downe and truly humble himselfe, and all his pride laid apart, came to Ananias, he receiued his sight. And in that his humilitie he said: I am the least of the apostles, which am not worthie to be called an apostle, bicause I persecuted the Church of God. Dauid saith: The Lord openeth his secrets inclosed in his word to those that feare him. In which words our God promiseth, that he will vnfold and reueale, to godly and humble men of hart, the secrets and priuities of his holy oracles. Vpon whom shall I loke (saith the Lord) but vpon the sillie poore man, that is contrite in hart, and trembleth at my words? Herehence commeth that saying of the blessed virgin: He hath beholden the lowlines of his handmaide. Act. 9. 1. Cor. 15. Psal. 25. Esay. 66.

39

THou shalt see somtimes in the aire, a cloud hauing the figure and likenes of a tall and mightie man, which by and by is spred abroad and representeth huge and high towers: but in the turning of an hand, being taken with a blast of winde, it is dissolued and vanisheth away: Euen such is the trust, that we put in this transitorie world. This world doth set before vs, in the conceit of our imagination, that we shall be great men, and that we shall be very famous, and attaine to great dignitie, it doth promise vnto vs mountaines of golde, and huge and lofty

towers

towers of honor and renowme: but all these things are towers builded in the aire, and castles made of winde and grounded vpon vanitie, which are dissolued and dispersed most suddenly. Iohn the seruant of God did well consider of this, when he gaue this
1.Ioan.2. counsell: Loue not the world, nor those things that be in the world: the world passeth away, and the lust of the same. And
1.Cor.7. Paule saith: The shape of this world passeth away: he saith not, the substance of this world, but the shape passeth away. If then this world must nedes passe away, and returne to it nothing againe, if that we take to be a substance, be but a shape, thinke we then, that our life, our hope, our riches, our pleasures, shall
Iacob.4. continue? no surely. For Iames saith: Our life is as a vapour,
Sapien.2. appearing for a very short time, and our life is dissolued as a cloud in the aire.

40 AS our eies, which do behold heauen and earth, and other innumerable creatures of God, do not see themselues, but looking in a glasse, by that meane, they perfectly see themselues: So we do not see and consider our owne frailtie, and brickle estate, but if we will set before our eies, the glasse of the remembrance of death, and the true knowledge of our selues, beholding diligently (I say) that cleere glasse, we cannot chose but
Iames.g.1 very plainly see our selues and what we be. Iames the apostle doth point vs to the law of our God, and willeth vs to vse that glasse, to behold our selues in. Indeed it is a true glasse, it wil not flatter nor deceiue vs: it will tel vs that we be but dust, and that we shall againe returne to dust. Iames seemeth to say plainly to vs thus: Know your selues, and least ye be deceiued, behold your selues in the glasse of truth, which is the perfect law of libertie. See what thou art, and what thou shalt be. Remember that thou art a man, and consequently dust and ashes. O that we would remember this: O that we would be content to imbrace this most certaine truth: O that this glasse might neuer depart, out of our hands and harts. Augustine that learned teacher, saith well: Before thou wast man, thou wast earth: and before thou wast earth, thou wast nothing. Heere thou maist easily see thy progenie, thy nobilitie, and the worthinesse and excellencie of thy stocke and
Eccle.10. linage. Be not proud therefore, for thou art but dust and ashes.

41 EVen as a little bird shut vp in a cage, although it be very pretious and costly, and be made of Cedar, Iuorie, or gold, yet

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she desireth to go out, and striueth to haue hir libertie, and in hir eager and earnest desire to be gone, she doth oftentimes thrust hir bill through the loupes of the cage: So the soule of a vertuous man, inflamed with an vnfained loue of God, being shut vp and holden in the coupe of his bodie, although he abound with all necessaries, fit for the preseruation of this temporall life, yet most earnestly desireth, to depart hence, and to go to his countrie, which is heauen. And in token that he would faine go thither, he fetcheth many a deepe sigh, and many a greeuous grone, and doth full often craue of his creator, with his cheekes all to bedewed, and smeared with the teares of his eies, that, this exilement being finished, he might rest for euer, in that happie and holy house of blessed soules, where he may haue the fruition of his God, and euerlasting life through Iesus Christ his onely sauiour and redeemer. Euery Christian man, although he haue wealth at will, and haue stately and roiall houses, glittering and flourishing with Iuorie and golde, yet ought he to aspire towards heauen, and in hart and desire, to flie towards his best countrie, saying with the Apostle: I would faine remoue hence, and go to dwell with the Lord. And againe: I do seeke, or desire to be dissolued, and to be with the Lord Iesu. 2.Cor. 5. Philipp.1.

42 Euen as vipers do eate out, and teare in peeces the bellies of their breeders, that themselues may get out: So, not the Iewes onely, but the Papists also, do mangle and teare in peeces the law of God, and do rent, and corrupt the words and doctrine of the holy prophets of God, euen as it were a belly, and boiuels, that they may crepe out, and escape from a liuely, perfect and a sauing faith, and they may be confirmed in their errors, heresies, and infidelitie. Yea, as the Iewes, haue from time to time, slain the gracious and wise prophets of God, euen so the Papists now, where they beare any sway, of rule and authoritie, do most cruelly torment and murther the saints of God.

43 Euen as the delicate ballance of a goldsmith is moued with euery little weight, so that with one graine laid vpon it, it falleth downward: So, with euery thing, whether it bee luckie or vnfortunate, we are wont to be greatly moued, and do suddenly change our purposes: sometime we exceede in mirth, by and by we are ouerwhelmed with sorrow: we are euen now

praising men to the skies: and presently we hurle them downe from heauen, with our tongs, and thrust them into hell. We loue men, and hate them: we saue men, and kill them, all with one breth: now we chose vertue, and by and by vice. Thus doth mans will obey his vnbrideled lust. The Lorde redresse, and amend it.

44 FOr euen as the Chameleon, changeth his colour, according to the thing whereupon he sitteth: So we at euery tentation do change our mindes, and are driuen from our purposes, and determinations, and our wicked lusts, and the vngracious thoughts of our harts, do force, and driue vs, euen whither they will.

45 AND as the Chameleon, will be changed into any colour, saue white: So are we most apt and prone, to all kinde of vice, but to no vertue.

46 AS he that falleth into a riuer, if he neither moue hands, armes, nor legs, is quickly drowned, and sinketh downe dead to the bottome; but if he swim, escapeth aliue: So he
Iam. 2. that trusteth to that faith, which the apostle Iames calleth a dead faith, bicause it hath no good effects, and bringeth forth no liuely fruits, as an holy loue to God and man, pietie, patience, pitie, merrie, compassion, and such like vertues, he must needes be drowned in vtter destruction, and sinke downe into the bottomlesse gulfe and pit of hell: but he that moueth his hands and his feete, to do the deedes of a true and right faith, which (as the Apostle Paule saith) worketh by loue, and shall be a doer of the word
Galat. 5. and not an hearer onely, he shall escape safe out of all dangers,
Iam. 1. and shall arriue at the happie hauen of eternall happines, and euerlasting life, through Christ Iesus: whereto the Lorde bring vs all, if it be his will. Amen.

47 EVen as the riuer Hypanis, which is very famous, and much spoken of, bicause of the clearenes and sweetnes of the water of the same, after that it receiueth into it, the bitter and troubled waters of the fountaine Crampes, is poisoned and made vnpotable: So many men of great and excellent wits, which did flow with the pure and pleasant waters of vertues, when they

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haue fallen into the societie and familiaritie, of vngracious and godlesse men, haue béene poysoned with the lewdnes of their liues, and the lowsenes of their conditions. And conceiuing their inexpiable frandes, haue béene fouly disgraced, with their most detestable vices.

48 For as rotten apples do corrupt those sound ones that do touch them, and lie close to them: So the euill manners, & bad conditions of the vngodly, do infect those that kéepe thē companie. Therefore, Blessed is the man, that hath not walked in the counsell of the vngodly, nor stand in the way of sinners, and hath not sit in the seate of scorners, &c. And, I haue not sitten in the counsell of vanitie, and will kéepe no companie with the wicked, &c. Psalm.1. Psal.26.

Go out of Babylon (saith the Lord) and flie from the Chaldeans. Depart out of the middest of Babylon, and go from the land of the Chaldeans. Esay. 48. Ierem.50.

Peter denied Christ when he came into Cayphas his hall, &c. And Paule saith: Euill words corrupt good maners. Matth.26. 1.Cor.15.

49 As it profiteth nothing, to graffe a plant, if with a whirlewinde or storme, it be pulled vp by the rotes, before it beare fruit: So the word of God, being heard and laid vp in our minds, shall do vs no good, if before it bring forth fruit, with some blustering blasts, and sturdie stormes of temptations, it shall be rooted out of our harts. Therefore saith the kingly prophet Dauid: Blessed is the man, whose delight is in the law of God, and in that law, doth meditate day and night. He saith not, that that man is happie and blessed, which heareth and readeth the word: but he pronounceth him to be happie, which doth practise the same in the course of his life, and doth digest it in the stomacke of his vnderstanding, and endeuoreth himselfe with all diligence to obey it, and shal spend daies and nights in the meditation thereof. And the Lord by Ezechiel saith: Thou sonne of man eate this booke. And againe: Thy belly and thy bowels shall be filled with this booke. Very many do eat the word of God, and yet remaine emptie: many do take it, whose bowels (that is, their harts and minds) are not filled with it, because in very short time, either they do forget it, or else they apply it rather to a vaine curiositie, than to the profit and good of their soules: neither do they obserue Psalm.1. Ezech.3.

those things, which they know, in their consciences, by the instruction of the word, ought to be obserued. Such a thing did the Lord obiect against the vnthankfull Iewes, by Aggeus the prophet: Aggæ. 1. Ye haue sowen much, but ye haue inned little: you haue eaten, but you are not satisfied. They eate much, and are not satisfied, which heare and reade much, and leade euill and wicked liues, so far staining and polluting themselues, with foule sinne and filthie vices, that their life and profession do wonderfully iar and vtterly disagrée.

50 Euen as that man, which goeth about, to cut downe a tall and mighty Cypres, being barren, vnprofitable, and an idle trée, that other fruitfull plants, which are letted and hindered through the noisome shadow of it, may increase and prosper, doth not despaire, though at the first or second blowe, he fell it not, but by little and little he striketh with the axe, vntill at the length he lay it along: Euen so a preacher of the worde of God, although he sée no profite follow his preaching, no faults amended, no sinnes abated, yet for all that, he ought not to despaire, to faint, and to hide his talent in the ground: let him preach againe & againe, and neuer giue ouer, that at the length, with the two edged sword, of the pure word of God, he may hew and fell downe the huge and monstrous trée of sinne, and all abhomination: and that the new plants, of vertue, holines and righteousnes, may grow, prosper, and increase.

51 As he that would haue a little flame of fire, to mount and rise vp on high, first kéepeth it lowe, and holdeth it downe, with the force of a van, and the gathering together of much winde: Euen so our God, presseth vs downe and kéepeth vs lowe, that he may lift vs vp, and exalt vs on high, he throweth vs downe héere in earth, that he may exalt vs in heauen, and laieth many times disgrace vpon vs in this world among men, that we may be gracious in the world to come, with himselfe, his angels and his saints. On the other side.

52 As a wrastler imbracing him, with whom he striueth in the wrastling place, for victorie, lifteth him vp the higher, that with the greater force he may hurle him against the ground: So this world doth extoll vs, that with throwing vs downe headlong

long it may hurt vs, and that we may fall from the top of deceitfull and transitorie glorie, downe to the bottome, of most certaine and perpetuall ignominie. Cyprian saith: The world smileth vpon a man, with a cruell purpose: it flattereth to deceiue: it calleth a man to it, to kill him: it extolleth him, to vndo him.

53 As men mad and frantike, are wont to teare, and rent themselues: So wicked and vngodly men, inflict vpon themselues, most deadly and incurable woumds, yea they be most wilfull murtherers of their owne soules and bodies. For that is true, in the booke of Wisedome: Man through his owne naughtines, killeth his owne soule. And what greater madnes can there be, than a man to run headlong vpon euerlasting destruction? Iob hauing a desire to describe the ignorance of such men, and to declare that euen in matters most euident and plaine, they be vtterly void and destitute of wisedome, he saith: In the day-light they run into darknes, and as in the night, so stumble they at noone daies. And whereas the feare of God, is the beginning of wisdome, as Dauid, and Salomon his sonne, do both affirme; and vngodly men, loden with all maner of naughtines, to the feare of God are méere strangers: it is plainly and truly concluded, that they be not onely without wisedome, but also, that they haue not, so much as the beginning of the same.

Sapien. 16.

Iob. 5.

Psal. 101.

Prouerb. 1.

54 As the filthie swine, regard not, but thrust from them, roses that are most beautifull and swéete, and séeme to contemne most fragrant, and pleasant flowers: and do rather séeke after foule puddles, and stinking mire, and forsaking dainty dishes and costly iuncates, do franke themselues most grédily, with wilde mast and vncleane things: So vngodly men haue no taste of the word of God, but hunting after vncertaine riches, which are in continuall hazard, and at the length will deceiue them, they are (as it were) fettered in the inchanting pleasures, and pestilent flickerings of the world. From the which, the Lord preserue and deliuer vs. Amen.

55 As in a fruitfull and fertile ground, among many wholsome and very medicinable herbes, some that be dangerous and full of poyson do grow: So the wits and wisedome of men, together, with some profitable and wholsome counsels and admonitions,

tions, do bring forth perilous and pestilent errors, and are therfore with wisedome and great discretion to be regarded, euen as herbes are to be gathered and vsed. But this wisedome and discretion, is to be sought for and had, onely in the word of God,
Psal.119. which is a lanterne to our feete, and a most perfect light vnto our pathes. It is onely acceptable, to the soules of Gods saints, and nothing but it, doth feede them to eternall life. It is sweeter vnto
Psal.119. them, than hony and the hony combe. In mens iudgements, words and workes, we may be deceiued, in the Lords we cannot.
Psal.18. Thy iudgements O Lord (saith Dauid) are iust, and more to be desired than fine golde, or pretious stones, and they are sweeter
Rom.1. than hony and the hony combe. It is the power of saluation to
Iam.3. all that beleeue it: it is able to saue our soules, if it be throughly rooted in vs. The word of the Lord laid vp in our harts, doth pre-
Psal.119. serue vs from sinne: it clenseth our harts, and by the working of the holy Ghost with it, it createth right spirits within vs. By the meanes of it, the saints and seruants of God, attaine to that puritie and cleannes of hart and minde, that they wish for and desire nothing, but that which is good, godly, and holy. The author of the word is God himselfe, who can neither deceiue, nor be deceiued: and therefore whatsoeuer is written in it, is truth: whatsoeuer is taught in it, is vertue and holines: whatsoeuer it promiseth after death, is eternitie, and endlesse ioy to the children of God, when this life is ended. Whereto the Lord bring vs all, if it be his good pleasure.

56 AS that man, that will giue an onset, and encounter with an enimie, or wil defend, and keepe himselfe vnwounded at his hands, hath neede of a sword in his hand, to smite the enimie withall, and to repell his violence: So, whosoeuer will triumph, and carry away the victorie, ouer this world, flesh and diuell, must hold fast in his hand, that is, in his maners, conuersation, and the whole course of his life, the worde of God,
Ephes.6. which is called the sword of the spirit, & is sharper than any two edged sword. This the Lord commandeth to be closed, and safely
Deut. 6. laid vp, in the cofer of our harts, and to be worne as a signe vpon
Exod.13. our hands, and to be had for a remembrance alway before our
Prouerb.6. eies. Salomon doth counsell vs, to binde it fast to our harts, and to vse it as a chaine about our necks, and to take it with vs, when
Iohn.14. we walke abroad. And Christ himselfe saith: If any man loue me,

me, he will keepe my saying. Againe, Blessed are they that heare the word of God and keepe it. The apostle also: Not the hearers of the law are righteous before God, but the doers of the lawe shall be iustified. And Iames saith: Be ye doers of the word, and not hearers onely, deceiuing your owne selues. The Lord giue grace, and his holy spirit vnto vs, that we may loue to heare his word, and to do his will. Luc. 11. Roman 2. Iam. 1.

57

EVen as doues do loue, and delight in houses, that be faire whited, and do willingly frequent sweete and pleasant places, but contemne and flie from blacke, foule, and vnsauerie cottages: So, faithles and vntrustie friends, do hunt and seeke after, the friendship of those men, by whose wealth and riches, they may be holpen, relæued, and enriched. But men in pouertie, and distressed persons, vnable to fill their bellies, to clothe their backs, or otherwise to pleasure them, with some worldly things, they vtterly despise, they care not for their companie, their loue, nor friendship, feare they God neuer so much. Yea, if some blustering storme, and terrible tempest of aduersitie shall blowe away thy wealth, and shall separate thy riches and thy selfe: thy greatest friends (as thou thoughtest) will hide them from thee, and no where be found: but a faithfull friend loueth at all times, he neuer shrinketh, aduersitie and prosperitie is all one to him. Happy is he that findeth a true and trustie friend. Prouerb. 17. Eccles. 25.

58

AS great and mighty fishes, are not bred and fed in small riuers, and sweet waters, but in the salt and bitter waters of the seas: So, men that are excellent, and very famous, by reason of the notable and manifolde vertues, wherewith they be indued, are not delighted in the false and deceitfull pleasures of this world, but are nourished, and as it were sweetely cherished, and brought vp in Christ, with very sower sorrowes, and bitter calamities, which they endure, and most patiently beare for Gods sake. And as to a valiant soldier, nothing is more noble, and worthie praise, than to carry the armour and armes of his prince: So a true Christian man, esteemeth nothing of greater valure and more honorable, than to beare the armes and badges of Christ his captaine, that is, to be thoroughly touched with great crosses, and many afflictions, and to be well armed with a godly patience. Heare the Apostle, that stout and valiant

Galat. 6. 2. Tim. 3. soldier of Christ: I do beare in my body the marks of the Lord Jesu. Yea he saith further: All that will liue godly in Christ Jesu, shall suffer persecutions. Seeing Christ our head, and onely sauiour, suffered persecutions, what maruell, if we his members suffer them? The holy scripture calleth calamities and persecutions, yea and death it selfe, indured in the quarrell of God, and his truth, a cup. Dauid prepared himselfe to receiue this cup: I

Psal. 116. will receiue the cup of saluation, and will call vpon the name of the Lord: and expressing what this cup is, he saith: Right deere in the sight of the Lord, is the death of his saints.

Christ hath his cup, and the world his: the cup of Christ hath very bitter drink in it, but very wholsome. The cup of the world, is gold to see to, and is ful of pleasures within, but most pestilent and deadly, it pleaseth the senses, and killeth the soule.

60 As a physition doth minister to his sicke patients, sower and bitter potions to drinke, that some hurtfull humor of their bodies may be expelled: So, God our heauenly physition, willing to cure the maladies, and to saue the sores of our soules, doth reach vnto vs many times, the cup of afflictions, troubles and miseries, that (our sins and iniquities being taken away) we may be restored to the former saluation of our soules. The world doth offer vnto vs a very beautifull cup, but it is full of deadly poison, it delighteth our eies and taste, but it worketh most surely our ouerthrow and vtter destruction. This is that cup, that Iohn in the Reuelation, biddeth vs to beware of: the

Apoc. 17. Lord giue vs grace to shun it, for he saith, it is full of all abhomination and vncleannes. Let vs cheerefully receiue the cup of Christ, that is, pouertie, penurie, obloquies, euill reports, backbitings, slanders, persecutions, sicknes and death it selfe: this is very sharpe and vnpleasant to our taste at the first, but at the length most wholsome to our infected and sicke soules.

61 A God bailife of husbandrie, when he seeth plentifull fruits grow after his faithfull labours, desireth that his Lord or master may come, that seeing his diligence, and fidelitie in his calling, he may reward him for his trauel and paines taken: And a valiant soldier, after dangerous fight, and noble victorie gotten, wisheth the presence of his prince, that he vpon the view and sight of the sweate of his browes, his grieuous wounds, and manly

manly courage, may recompence the noble acts that he hath done: So, that man which hath faithfully handled, the husbandrie, and dailywike, committed to him of the Lord, and hath manfully fought, against the world, flesh, and sathan, and through the grace, and mightie spirit of God, hath gotten the vpper hand, and victorie of them all, he now most earnestly desireth, that Christ his captaine, vnder whose banner he hath fought, would come, that he might receiue his reward, which is euerlasting ioy in heauen, and eternall saluation through Christ, with God, his angels and saints for euer and euer. Which though it be called a reward, yet is it the frée gift of God, vtterly vndeserued of man, but onely deserued and purchased for vs by Christ Jesu, in his death and passion vpon the crosse, and to all that do beléeue in him, it is frée. But on the other side: the wicked and vngodly, whose delight is onely in the pleasures, and pestilent flickerings of the world, which do swallow vp vanities euen with grédines, and set at naught all vertue and godlines: which are shut vp vnder iniquitie, and become slaues vnto sinne: which are pricked in their consciences, and do feare the infernall woes, and terrible torments of hell, which are prepared for them against the day of their death, they would not haue Christ to come, to heare of his comming is troublesome and fearfull to them. A guiltie man, whose conscience doth disquiet him, would neuer sée the Judge: a traitor would neuer willingly be séene of his prince, nor a disloyall person of one that knoweth him.

62 As brasse or copper doth make a greater sound, and is heard farther off than gold, whereas notwithstanding, gold is far more excellent than it: So eloquence ioined with knowledge, soundeth lowder and farther, than humilitie coupled with charitie: and yet such humilitie is far better, and more excellent than it. Knowledge (without humilitie) puffeth vp (saith the Apostle) but charitie doth edifie. Againe: If I speake with the tongs of men and of angels, and haue not charitie, I am but as a sounding brasse, or a tinkling cimball. A great bragger and boaster of religion, maketh much noise, but an humble spirited Christian, is far better than he. 1.Cor.8. 1.Cor.13.

63 As trauellers, not thinking of the sunne setting, are ouertaken with darknes, before they be aware: So doth death sud-

denly come vpon many, that neuer thought of it, neither haue learned to die, nor what shall become of them when they be dead.

1. Cor. 16. But it behoueth all Christians, that will be saued, to watch, to stand stedfast in the faith of Christ, to quit themselues like men, and to be strong, and to do, all that they do in loue.

64 AS earthen vessels are alike subiect to danger & breaking, whether they be new or old made: So, all men are open & subiect to death alike, whether they be yong men, and in their lustie and flourishing age, or they be old men, and well stroken in yeeres. If thou shalt come into a Potters ware-house, where thou shalt see a large table, set full of pots, some old and some new, some little and some great, and shalt demand of the Potter, which of them all, shall first be broken: he may well say, for answer, That which shall fall first to the ground: Euen so among men, he dieth not first, that is elder, but he that first falleth to the ground, that is, that commeth first to his graue. What is this world else, but a Potters ware-house? and what are all we that be in it, but earthen vessels? The Apostle saith: We haue this treasure in earthen vessels. And saint Iohn saith: As an earthen vessell shall they be broken. Seeing then that all flesh is grasse, and all must see death, but how, when, and where, we cannot tell: it standeth vs vpon, to haue our mindes fixed in heauen, and to be seeking those things which are aboue, where Christ sitteth at the right hand of God in maiestie and power, that liuing in his feare, and dying in his faith, we may haue a glorious resurrection, and meeting him ioyfully in the clouds, we may heare him most cheerefully say to vs: Come ye blessed children, receiue a kingdome prepared for you, before the foundations of the earth were laid. The which kingdom, God, for his sonne, and our sauiour his sake grant vs, Amen.

Psal. 2. Esay. 30. 2. Cor. 4. Apoc. 2.

65 THe moone when she decreaseth, doth turne the opening of hir bowe, downe towards the earth, and hir backe vp towards heauen, and so proceedeth to hir defect, and the end of hir course, by little and little losing hir light, vntill at the length she be darke, and vtterly void of all hir light: And on the other side, when she increaseth, she turneth hir open side vp towards heauen, and hir backe towards the earth, and so goeth on, growing and increasing by degrees, vntill she come to hir full and perfect

perfect light: Euen so man, when he fainteth, and falleth, in true christianitie, and spirituall graces, and so falleth away more and more, he turneth the dore of his hart, and the opening of his desires, altogither to this world, and being carried away with the loue of transitorie things, he seeketh nothing but the earth, and the things of the same, turning him from immutable goodnes, to things very vncertaine, and changing euery day. And whiles he thus falleth away, and starteth aside like a broken bowe, he loseth the light and excellent brightnes of Christian dignitie, vntill he remaine not onely depriued of the light of grace, but also blinde in his vnderstanding, vtterly obscured, and cleane couered with a most palpable darknes. The Psalmist speaketh of such men, saying: They are without knowledge, they haue no vnderstanding, they walke in darknes. And the holy Apostle saith: Their foolish hart is full of darknes. And againe: Walke not ye, as the gentils walke, in the vanitie of their mindes, hauing their vnderstanding darkened. Psal.81. Rom.1. Ephes.4.

But when man groweth in diuine exercises, and increaseth in a heauenly life, and goeth on still in spirituall graces, then he turneth his backe to the world, and vtterly renounceth the vanities, the flickerings, the allurements, and all the deceits of the same; and turneth the opening of his hart, and all his desires, to God onely, and so goeth on, continually profiting, and euerie day receiuing some brightnes, vntill he be filled, not onely with the light of grace, but of glorie also. Therefore by how much the more thou shalt see a man occupied in the vnsaciable desires of this world, and busied with the troublesome affaires of vaine and transitorie things, and such as be vnprofitable for his soule, by so much the more, vnderstand thou, that he goeth backward, and decaieth in Christian perfection. And on the other side, the more feruently, and earnestly thou shalt see him, to aspire to heauenly things, knowe thou, that so much the more he profiteth, in the true knowledge, loue, feare, and worshipping of God. That we therefore may profite in heauenly things, and be illuminated with the bright beames of grace, let vs lift vpwarde our harts to God, let vs send to him our desires, our sighes and grones. let vs neuer cease begging, but continually crave at his hands, that euerlasting life, which is onely excellent, onely best, and kept in store for all that do truly feare God and walke in his waies. Psal.128.

66 EVen as a bodie without a soule, is dead, because it vseth not the sinewes, ioints, nor members: So that common welth, or that citie, may well and truly be said to be dead, where good lawes, godly statutes, and holy ordinances, are not vsed, and put in practise, which are the sure binding bands, of mans societie, and the principall parts of a common wealth. These milling, iustice is contemned, vertue banished, honestie expulsed, and all euill, vice, vilenes, and all sinne, iniquitie, and abhomination cherished, vpholden and maintained.

67 IF birds of all sorts do desire the aire, fishes seeke for water, and the fire of the earth, mounteth and flameth vp, towards the elementall fire, and all things seeke their place and centre, and do tend towards the same: why then, will we not seeke our God, as we ought, our onely rest, our centre, and onely good? Eccles.1. If floods and riuers, with great force run into the sea, because (as Salomon saith) they came out of the sea: why will not we loue our God, why will we not aspire towards him? why will we not, in all feruencie of loue drawe nere vnto him, which is that immeasurable sea of all goodnes, from whence we came? for he Genes.1. hath made vs after his owne similitude and likenes. As we are bound to keepe the precepts and commandements of God, so are we most straitly bound, to loue, honor, and obey himselfe. Euen as the horse is ordained to run, the ore to plough, and the dog to hunt: so is man borne, aboue all things, to loue God.

68 AS a stone preaseth to his centre: So an hard harted man is preasing towards hel. It is said of the obstinate Egyptians: Exod.15. They went downe into the depth like a stone. Their bodies went downe into the bottome of the sea, and their soules into Eccles.3. the bottome of hell. And Ecclesiasticus saith: An hard hart shall fare euill at the last. God grant therefore that euery one of vs Iob.23. may iustly say, as Iob saith of himselfe: The Lord hath mollified my hart. It is written in the bookes of Exodus & Numbers: that Exod.17. Moses did smite the rocke with his rod, and that abundance of Numb.20. water flowed out. Vnto which words the prophet Dauid alludeth, saying: He smote the rocke, and the waters gushed out, so that riuers did run thereat. The Lord so smite our stonie harts, with the rod of the crosse of Christ, and of the remembrance of his bitter passion, and so breake in peces the hard rocks of the same,

same, that flods of most bitter teares may run from our eies, and many deepe sighes, and greuous grones, may fal from our harts to moue the Lord, to wash away all our sinnes, and rebellions against the Almightie, in and with the blod of Jesus Christ, our only sauiour and redeemer. Amen.

69 As wilde and fierce horses, are wont to be broken with the hardnes of the bridle, and sharpnes of the bit: So, our vntamed lusts, and vnbrideled appetites, are hampered, and brought within the compasse of reason, with the bridle of aduersitie, troubles, sorrowes and afflictions.

70 Euen as the grape, that it may yeeld wine, is brought to the presse, that it may be throughly pressed: So man, is brought to calamity, that being pressed with sorrowes, and exercised with afflictions, he may bring forth the sweete and pleasant liquor of obedience and vertue, and so be aduanced to true Christianitie, which is the greatest and highest dignitie in the world. Miseries, penuries, and tribulations, do, for the most part, keepe vnder and stay, our vnruly lusts, and dangerous desires, and are meanes, that we lift vp our harts and mindes vnto God, and that we be strengthened and confirmed, in true pietie and vnfained godlines. And on the other side, prosperitie, worldly wealth, dignitie and honors, are oftentimes, meanes to hinder vs, in holy exercises, and to puffe vs vp, with pride and vaine glorie, and to draw vs to disloyaltie, and rebellion against our God. The Israelites being stong and torne of firie serpents, they learned to know God, and cried for his mercie. And wicked Manasses, being cast into the bands of the Babylonians, and compassed round about with great calamities, he fled vnto the Lord, he acknowledged his sinnes, sending vnto the Lord most feruent praiers, and the Lord heard him. And the prophet Nehemias saith: They called vpon thee in the time of trouble, and thou heardest them from heaven. Numb. 21. 2. Paral. 33. Nehem. 9.

71 As a master, when his seruants obey him, and do his will, commandeth his steward, or gouernor of his house, to minister vnto them all things necessarie, and that nothing be wanting: but if they offend him, and deale vnfaithfully with him, he giueth a contrarie charge: Euen so God, the true and right owner of all things, of whom the kingly pro-

phet

Psal.24. phet Dauid saith: The earth is the Lords, and all the fulnes thereof, the round world, and they that dwell therein: if we do obey him, and serue him faithfully, and giue vnto him his due honor, he commandeth the earth, his ancient steward, to minister vnto vs, great store of necessaries, and to giue vnto vs, all good, rich, and pleasant things in due time: but on the other side, if we disobey him, rebel against him, and be not afraid to do those things, which he forbiddeth vs, and will commit, we care not what sin, euen with greedines, ioy, and delight; then he commandeth his steward the earth, to denie foode vnto vs, and to afflict vs with penurie, and extreme want, of all those things, whereof it was wont to yeeld vs great abundance, and not to be so bold, as to releeue or comfort vs, vntill we be conuerted, and flie vnto him, confessing and acknowledging our sinnes, from the bottome of our harts, and most bitterly bewailing them, shall prostrate our selues before the throne of grace, crauing and crying, for remission of our sinnes, in the death and bloodshedding of our sauiour Christ crucified.

72 EVen as a colume or piller, is somtime on thy right hand, and sometime on thy left hand, bicause thou dost change thy standing, sitting or walking, for it is vnmoueable, and keepeth one place; So, God is somtime fauorable and bountifull vnto thee, and somtime seemeth to be wrath and angrie with thee, bicause thou dost fall from vertue to vice, from obedience and humilitie, to pride and presumption, for in the Lord there is no change, no not so much as any shadow of change. He is immutable, alway one, and euerlasting. If thou wilt bend thy selfe to obedience, and to a vertuous and godly life, thou shalt euer haue him, a strong rocke, whereupon thou maist boldly build: a castell and towre of defence: he will be vnto thee a mighty pillor, bearing vp heauen and earth, whereto thou maist leane, and not be deceiued, wherein thou maiest trust, and not be disappointed: he will euer be at thy right hand, that thou shalt not fall: he will take thy part, and will mightily defend thee, against all thine enimies, of thy bodie and of thy soule: But if thou wilt shake hands with vertue, and bid it adew and farewell, and forsaking the waies of God, wilt liue as thou list, and follow thine owne corruption, and make no consience of ought thou dost, defiling and blemishing thy selfe, with all maner sinne and iniquitie; then be sure, the

Malach.3. Iames 1. 14.

Psal.16.

Lord

Lord will appeare vnto thee, in his furie and indignation, from whose iustice and iudgements none shall euer be able to deliuer thee: the Lord therefore giue vs harts, to feare him, to loue him, and to obey him.

73 EVen as the adamant stone, placed neere vnto the load stone, doth not suffer the load stone to drawe iron from it, or if it seeme a little to moue and to drawe it away, it presently pulleth it backe, and draweth it, to it selfe: Euen so, a man indued with godly wisedome, and righteousnes from God, is firme and constant, and doth so ouercome al the blustering blasts, and burning brunts of calamities and miseries, that he is not so scorched with the force of their flames, that he prooueth vnconstant, and loseth his dignitie. And such is the iar and discord, betweene this world and him, that being placed in the world, he suffereth it not (so much as in him lieth) to be witch men, and to drawe them after it. But if the world (like a load stone) shall at any time allure them to follow it, he by and by bendeth himselfe, with all his force, by counsell, by admonitions, by his life and example, to drawe them backe againe from it, and to restore them to their former dignitie, that is, to the estimation and honor of true christianitie, wherto the world and worldlings are meere strangers.

A vertuous man, is a pretious iewell.

74 AS organ plaiers, vnlesse some body blowe vnto them the windie bellowes, do make no sound at all: Euen so, vaine men, vnlesse they be pricked forward, with commendations and praises of others, haue neuer any minde, or purpose to bend themselues to any good action.

75 EVen as marriners, which are carried with the course and force of winds, being in an hauen, will not dislanche or, nor depart out of the hauen, without a prosperous winde, blowing to their very good liking: So, hypocrites do looke, that the people should shout, and clap their hands, in token of their great praises and commendations, they seeke for, and hunt after vaine brutes and reports, without which they are disposed to do nothing wel. 77 These men care not to do well, and yet they seeke for, and desire the rewards of well doing. They haue no eie, nor regard to God in any of their actions. They are not to be imitated at any hand. Christ himselfe doth giue vs warning of such: Be ye not like Matth. 6. vnto

vnto hypocrites, &c. But let vs do as the holy prophet of God doth
Psal.16. teach vs: I (saith he) haue set the Lord alwaies before mine eies, he is at my right hand, that I shall not be moued. Whatsoeuer he thought, spoke or did, he still behaued himselfe, as one in the presence and sight of God, and sought the glorie and praise of his name, in all his actions. So ought we to do, the Lord grant we
1.Cor.10. may. This also is the Apostles counsell: Whether ye eate or drinke, or whatsoeuer ye do else, do all to the glorie of God.

76 AS a thicke wood, and godly groue, giuing great shadowe, very pleasant to behold, doth delight the eies of the beholders so greatly, with the varietie and thicknes, of flourishing trees, and pleasant plants, that it seemeth to be ordained onely for pleasures sake, and yet within is full of poisonful serpents, rauening wolues, and other wilde, hurtfull, and cruell beasts: Euen so, an hypocrite when outwardly he seemeth holy, and to be wel furnished with the ornaments of all sorts of vertues, doth please well, and delight much the eies of his beholders, but within him, there lurketh pride, couetousnes, enuie, and all maner wickednesses, like wilde and cruell beasts, walking and wandring in the wood of his hart. So that, whiles he seemeth to be, that he is not, neither will be that he seemeth, his exercise is, to seeke whose house he may deuoure, whose goodes he may gripe, whose credit he may cracke, whose name he may blemish, and whose honest disposition, and godly simplicity he may most abuse. In the hypocrite this is verified: Fained sanctitie, is double iniquitie. So that (I speake with reuerence) if any be a knaue, the hypocrite is more: if some may serue for one, he may well stand for two. Hypocrisie is a subtill euill, a secret poison, a lurking benome, a painting and counterfetting of vertue, & a mooth of holines. In mine opinion there be no worse men liuing, than hypocrites be: for when they purpose most to deceiue, they handle the matter so, and do so paint themselues with counterfet colour, that you would thinke them to be very vertuous, and godly disposed.

77 AS a flint smitten against iron or steele, doth driue out sparks of fire: So godly meditations of heauenly things, drawe out of hard harts, some warmnes, and as it were fire of the loue of God. The prophet Dauid had experience there-

of,

of, when he said: My hart waxeth warme within me, and in my meditation a fire was kindled. That soule which shall be repleniſhed with vertues, and shal take pleasure in the contemplation of heauenly things, shall (no doubt) haue moſt swift and spædie wings, and shall be called moſt worthily, *Auis petens alta, se à terræ laqueis eripiens*: A bird that mounteth on high, and pearseth the clouds, fréeing hir selfe from the traps and snares of the earth. Such was the soule of the prophet, when he said: My soule is euen as a bird, escaped out of the snare of the hunter. Let vs, whiles it is to day, and we may flie, be lifted vp towards our God: and forgetting the vaine things of the earth, which are behinde vs, and preasing with all our powers to the things aboue, and neuer satisfied with the loue of God, and the desire of heauen, let vs boldly go forward, and stretch out our selues to the reward of the high calling of God, in Christ Jesu our Lord. For the things of this world, haue euer béene false, and at the length haue deceiued their louers and déerest friends. Psal. 39.

73

EVen as he that hath a sonne, which is in good and perfect health, and a seruant that is exceéding sicke, dealeth more roughly and seuerely with his sonne, than with his seruant, not bicause he loueth his seruant more, than his sonne, but bicause he would (if it might be) restore his sicke seruant to his former health, but his sonne, whom he loueth moſt déerely, he reprooueth, checketh, taunteth and correcteth: Euen so our God, somtimes afflicteth his déere children whom he moſt tenderly loueth, and doth suffer them to be exercised with wants, with wéepings and wailings, with sighes and sorrowfull sobs, with hunger and cold, with nakednes and want of harbour, with heauines of hart, and vexation of soule, with sicknes of bodie and want of libertie, and with a thousand other calamities and cares, and in the meane time suffereth the wicked and vngodlie ones of the world, to want nothing, he giueth them health, wealth, and libertie, worldly honor and dignitie, and what not? meaning and purposing by these meanes (if the fault be not in themselues) to bring them to knowe, to feare, to honor and to serue him, by whose prouidence and appointment they haue and enioy all those good blessings, and so be cured and healed of the sores and sicknes of their soules. The holy men and seruants of God, haue euer béene wel experienced in the Lords chastenings:

Ierem.13. Hebr.12. Ieremie the prophet saith to God: Thou hast chastened me, O Lord, and I am corrected. And the Apostle saith: Whom the Lord loueth, he chasteneth, and he correcteth euery sonne, that he receiueth. Againe: Let vs reioice in tribulations. And to the Galathians: God forbid, that I should reioice but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I to the world: by the crosse, vnderstand the afflictions of Christ, wherewith the Apostle was exercised for Christs sake. Rom.5. Galat.6. 2.Tim.3. For this must euer be true: All that will liue godly in Christ Iesu, shall suffer persecution. So that, the troubles and afflictions of this life, are not reiections, maledictions, and the curses of God, but rather, and most truly, infallible signes of his grace, and true tokens of his loue and mercies toward vs. Blessed are they (saith truth it self) that suffer persecution for righteousnes sake. Matth.5.

79 As the skilfull pearle seller, and cunning lapidarie doth willingly suffer the Indian diamond, or adamant, to be smitten and stroken with great and weightie blowes, bicause he knoweth well, that the hammer and anuill will soner be bruised, than the diamond or adamant will be broken: So our most wise God, yea onely wisedome it selfe, suffereth men of excellent vertues, of vnquenchable loue & charitie, and inuincible constancie, to fall into diuers temptations, and to be plunged deepe into manifold miseries, bicause he will haue their inward graces to breake out, and so shine before men, that they seeing the constancie of his saints, may glorifie God which is in heauen. For he is sure that they be constant, and that nothing can separate them from the loue of God. Ioseph was imprisoned in Egypt: Ieremie in Iudea: Ezechiel in Chaldea: and Iohn Baptist by wicked Herod: and yet all these and infinite others, did neuer shrinke from God, but as they liued in him, so they died in him, and are exalted vp on high, and shall dwell in his tabernacle, and rest in the hill of his holines for euer and euer. And so shall we do, if we will be as they were. Gen.39. Ierem.20. Ezech.1. Matth.11. Psal.15.

80 As when thou seest a great and goodly citie, consisting of many and sundry sorts of men, some of great reputation, and very many of smal estimation: some exceeding rich, and infinite others extremely poore: some in their fresh and flourishing youth, and some crooked with old age, where all these, though among themselues

ſelues they be diuers and ſundrie, do liue in great concord, and agrée well togither, and are kept all within the bounds and limits of good and godly diſcipline, thou wilt by and by iudge, that the prince or gouernor of the ſame is iuſt, and very mightie and wiſe, though thou ſeeſt him not: Euen ſo, in the huge greatnes of this world, and the agreement and well hanging togither, of the things contained in the ſame, though differing in their natures, and the apt and fit placing of the whole, it cannot be, but that thou wilt preſently conceiue in thy minde, that there is a great, a wiſe, and mightie creator, and preſeruer of theſe things. For not onely the mighty works of God in this great world, but alſo his incomparable workmanſhip in the little world, that is in man himſelfe (for ſo he is called of ſome) do teach vs wonderfull knowledge of God. The prophet Dauid ſpeaking to God, ſaith: Thy knowledge, O Lord, is made wonderfull by me. As if he ſhould ſay: By the knowledge of my ſelfe (O Lord) I am come to a wonderfull knowledge of thee.

81 As the cauſe of trées and plants, of their rootes, ſtocks, ſtems, and boughes, is in the ſeede: So, the cauſe of our tranſgreſſions, foule ſinnes, and moſt dangerous iniquities, is our owne corruption, wherewith we are moued, and inclined to all euill: and the ignorance, and not knowing of our ſelues, wherewith we are greatly hindred, in the knowledge of our God, and do alſo moſt ſharply cenſure thoſe things in others, which we do loue, and cheriſh in our ſelues. We muſt know alſo, that ſelfe loue, is vnto vs a perilous theefe, for it doth rob vs, of the knowledge of our ſelues, it blindeth our eies, and darkeneth our vnderſtanding: It is a very common theefe, ſo ranging and robbing in euery place, ſo raigning and ruling without controlment, yea it is ſo welcome to high and lowe: that that ſaying of the apoſtle, may ſéeme to haue béene ſpoken of theſe our daies: Dangerous times will come (ſaith he) and men ſhal be louers of themſelues. 2. Tim. 3. O how true is it? yea it is to too true, that we neuer ſet our ſelues before our owne eies, that is, we neuer ſtay, we neuer examine, our owne thoughts, words and works, but let them paſſe and go on, like roages and vagrant perſons, till by ſome others they be apprehended, they go vntouched of our ſelues: we be lynces, that is, earneſt priers into the liues of others, but about our owne liues, we are very moles or wants, that is, ſtarke blinde.

82 EVen as wheeles do run most lightly: So godly men, and vertuous women, are most easily moued, to euery good action, vpon any occasion offered. If they do but heare of the wants, miseries, calamities, pouertie, imprisonment and sickness of their poore brethren, they presently begin to care for them, and to cast with themselues, how they may releeue them, succour, helpe, and comfort them. The troubles and afflictions of their Christian brethren, are to them, as if they were their owne.

83 AS a wheele doth touch the ground, onely with one side, or a little part, and with the other, is lifted from the earth: So, a man that feareth God, and loueth righteousnes, and is carefull for the saluation of his soule, dwelleth heere vpon the earth onely in bodie, but in affect and desire, he is lifted vp on high, and so dwelleth in heauen, in his meditations, and the thoughts of his hart.

84 AS men in a cleere and bright shining night, passing or trauelling neere vnto a deepe riuer, do plainly see and behold in a calme, the shadowes and beautifull likenesses, of the round moone and glistering starres, but those starres and moone, though they seeme to be in the waters, are notwithstanding placed in the skies: Euen so, men that haue gathered, and learned wisedome out of the word of God, and do direct the whole course of their liues, by the line of the same, although they seeme to be in the flood of this life, which daily is tending towards the sea of death, yet in spirit and in minde, they are fixed and placed in heauen, and leading an heauenly and godly life, they contemne and despise all those things, which vnto the wicked and vngodly, do seeme great, high and precious matters, and do draw after them with great force the most part of the world.

85 AS it behoueth him that walketh vpon coardes strained and fastened on high, diligently to looke to his footing, that he may not totter, or decline this way, or that way, because he must needs perish, if neuer so little hee misse his way: Euen so, it standeth vs vpon, to be warie, and carefully to looke about vs, and to take good heede where we set our feete, that is, our affections and the delights of our harts, least we fall downe headlong into the bottomlesse gulphe of Gods displeasure.

For

For if we will fire our affections and bende our wils, with a deliberate consent, to do the thing that is euill, vniust, and vngodly, making no conscience of any thing that we do, be it neuer so opposite and contrary to the will of God, it cannot be but falling from the state of grace, we shall fall most suddenly and shamefully, into the infernall pit of hell, death and damnation. From whence there neuer was, there is not, neither euer shall be, any returne nor deliuerie. Our blindnes in heauenly things here, shal be most iustly rewarded, with intollerable tortures, in most horrible, feareful and stinking darknes there, where no ease, end nor remedie shall euer be found. Let vs therefore be very carefull, and take good heede, that we lose not our eies: and indeede our eies are then put out, and we do vtterly lose our sight, when we giue our selues ouer to carnall delights, to fleshly lusts, to worldly pleasures, and to loue more the things that are below in the earth, then those things that are aboue in heauen with God, & euerlasting life it selfe. This was shadowed in Samson: for the Palestines pulled not out the eies of that famous man, vntill he had slept in Dalilaes bosome: neither shall thy enimies blinde thée, vnlesse thou wilt resigne thy selfe to foule delights & filthy pleasures. Wheresoeuer foule lustes and forbidden pleasures do beare the sway, there is no place for temperance; and in the kingdom of dishonest loue, vertue is not known. And where vertue is wanting, there is no wisedome: and where wisedome is banished, there is no sight, but a miserable blindnes of minde: and where Sathan the God of this world hath blinded mens mindes, there is most certaine death and lamentable destruction. The deuill that old serpent, our deadly enimie, doth so extremely hate vs, that he layeth and keepeth a continuall siege against all vertue, and doth what he can to poison and to kill it, euen in the hatching. We haue great neede therefore of manie eies, and many and continuall watchings, that we may auoyde and escape his deceits, that he trap vs not. Pharao would kill the male children of the Israelites in their birth, because the people of God should not increase, this was the commandement of the deuill of Egypt: and now Sathan doth what he can, to kill and slaie all good workes, and all godly purposes, yea, he laboureth by all his meanes and instruments, to strangle and to smother the very first motions of them, in the harts and minds of men, least they should increase and multiply: he is that dragon with seuen heads, Luc. 16. Iudic. 16. Apoc. 12.

heads, which (as Iohn saith in the Reuelation) stode before the woman when shee was to be deliuered of hir soune, that euen in the birth he might deuoure hir childe. We may very fitly vnderstand by the woman the soule of man, which, when it thinketh and purposeth to do good workes, is said to conceiue, and when it bringeth forth and performeth the same in deed, is said to be deliuered, as a woman of a childe: but then Sathan is forthwith most eager and busie to stop the kindlie birth of vertue and godlines, and to smother it so, that it neuer come to light. The Lord strengthen vs against his force, and make vs wise against subtiltie, that in all his sleights and craftie conueyances, he may bee disappointed, and we deliuered from him, and that we may do the will, and walke in the waies of our God, manger Sathan and all his meanes.

Esay. 26.

The Ostrige. 86

EVen as the Ostrige, being a great and mightie foule, hath wings, but doth not flie, neither is lifted vp frō the ground with them: so very many men in the world do seeme to bee caried vp to heauen vpon the wings of their ceremonies, but are in deede, in hart, mind, and desire, fast nailed to the earth. As the Ostrige hath wings and flieth not, so they haue calling, but they answere it not: they haue knowledge, but they practise it not: they haue words, but they worke not.

87

THe Kite being a most greedie and rauening foule, mounteth exceeding high, so that you would thinke shee toucheth the gliding clouds, and as shee flieth doth spred her wings: and yet when shee is at the highest, shee hath hir eies fast set and fixed below in the earth, pryeng and spieng to catch (if shee can) some poore chicken, or other praie within hir talons: indeed shee flieth high, but neuer loketh vp towards heauen, but altogither downe towards the earth: euen so, thou shalt see a number of men, faining a certaine sanctymonie, and counterfeiting much holines, who, although they are thought with the contemplation of heauenly things, to be rauished and taken vp into the clouds, yet they minde nothing lesse then true godlines, neither any thing more then earth and earthly things. Their studie is for worldly honor, their greatest carking and care is, for rich and large reuenues, for dignities, princes fauours and worldlie wealth. Such men turne their backs to heauen and flie from

God,

God, and so being disappointed of that light which they seemed to seeke for, they are wrapped in palpable and most dangerous darknes: but they that truely seeke after God, do (by the helpe and assistance of his holie spirite) translate and conuey their minds from earth to heauen, and so are illuminated with the brightnes of God his grace and loue: for so saith Christ himselfe, He that followeth me, walketh not in darknes, but shall haue the light of life. But we shall neuer follow Christ as we ought, vnlesse we shall first vtterly denie our selues, for he saith: If anie man will follow me, let him denie himself, and take vp his crosse and follow me: and then, and so often do we denie our selues, as treading vnder feete our old and former sins, we leaue to be that we haue beene, and begin to be that we haue not beene: and follow the counsell of the apostle saying: Layeng aside our old conuersation, and putting off the old man, which is corrupted after the lusts of the flesh, let vs be renued in the spirit of our minds. But alas, (I speake it with greefe of hart) the most part of the world despising and forsaking God, do take for their guide, and do follow as their captaine, the violent lusts and foule appetites of their owne corrupted and cankered harts. But if we woulde consider what that is that driueth vs, & whither we are going in such great haste, what we do, whom we follow, what woe we worke our selues, and what will be the end, we would surelie forsake those waies of our owne, and turne our feete into the waies, that is, into the statutes and lawes of our God. Dauid toke this course, and so the Lord graunt we may. Amen.

Iohn.8.

Matth.16.

Ephes.4.

Psal.119.

88

Euen as a Bird doth not flie with one wing alone, but with twaine: So it is not enough, that we know much of the Lordes worde and will, but we must do it also. It will not suffice vs at the latter daie, that we haue beene great professors of the Gospell, and are deeply learned, if also we haue not beene inflamed, with a loue to God aboue all things, and haue not loued our brethren as our selues: if our knowledge, our faith, and profession do not moue vs to praie to God, for to visite and to comfort our poore brethren being sicke, in prison or otherwise distressed, if (I say) our faith and knowledge yeeld not fruits, that we feede the hungrie, cloath the naked, call into our houses, the harborlesse, and shall not do to all men, as we would be done vnto, we shall be beaten with many stripes, bicause we knowe

the

Psal. 118. the will of God and do it not. Blessed only are they, that feare the Lord and walk in his waies. And blessed are they that heare the word of God and kepe it. The greatest, the highest, the best, and onely service that man can do, and bring vnto the Lorde, is his obedience to Gods word, and the doing of his will.

89 As he that maketh toles, and instruments of iron, or other mettle, maketh not rustines and canker, neither is to be blamed, if those things which he hath made, by reason of too much moisture, dust or other corruption, shal afterward gather canker or rustines: euen so, that heauenly workeman, our God, did not bring in sinne and iniquitie, neither can he iustly be blamed, if his creatures do staine and blemish themselues, with the foulenes of sinne and wickednes: for he made them good. God saw all things, that he had made (saith the holie Scripture) and they were exceeding good. Augustine in his 14. Booke of the Citie of God, saith: Good things may be without euill things, but euill things cannot be without good things: because the natures, in which euill things are, in as much as they be natures, they are good. For they be of God, and in some measure they lead vs to the knowledge of him. Dauid vnderstãding so much, saith: Howe excellent are thy works O Lorde: thy thoughts are exceeding deepe: An vnwise man doth not knowe these things, and the fole doth not vnderstande them. That man perisheth, is damned, and goeth to hell, is not the Lords fault, but mans owne.

Genes. 1.

Psal. 92.

90 Euen as plants and trées, do spread abroad their rotes in the earth, from whence they haue their nourishment: So christian men, because they be fed with delicates and dainties from heauen, and are nourished with the grace & fauor of God, they holde vp their hands, they turne vp their eies, they lift vp their harts and mindes, to God that is in heauen, from whence their soules receiue comfort, ioy, saluation and euerlasting life. Such men are not in loue with this worlde, nor with the transitorie things of the same. They know and consider, that the earth and all that is in it, was once nothing, and that it shall returne to nothing againe. All is vanitie, and vanitie of vanities. But all their felicitie, ioye and comfort, is in the worde and will of God, to know it, that whiles they liue heere below in the earth,

Ecclesiastes. 1

they

they may do it. That the course of this life being ended, they may haue and enioy euerlasting life, through Iesus Christ our Lorde.

LEarned and famous writers do report, that in the vniuersall world, there is nothing harder then the adamant stone, especially that which is had in the Indians, which in firmenes, hardnes, and valure exceedeth the rest: but I am of opinion, that the hart of man is harder than it: for the adamant, though it will giue place to no other thing, nor be softened by any other means, yet is it said to be subdued and mollified, with the warme bloud of a goate: But the hart of a man, being hardned through the continuance and custome of sinne, wil not be mollified, brideled nor tamed, neither with the bloud of a goat, nor yet with the bloud of that immaculate lambe Christ Iesus, which gaue himselfe a sacrifice for vs, vpon the altar of the crosse, and there bestowed his bloud, that he might mittigate and appease our wilde mindes, and pricke to the quicke our harde and senseleese harts, and to open vnto vs the waie to the attaining of eternal life, and euerlasting saluation. O harde, (saith Bernard) and hardened sonnes of Adam, that will not be mollified with so great a force and power of loue! With whom the bitter pangs, of Christ his death and passion, cannot preuaile. We are surely that people, to whom the Lord speaketh by Esay the prophet, sayeng: I know that thou art hard harted, and that thy necke is a synewe of iron, and that thy face is of brasse. And Ieremie out of doubt, speaketh no lesse of vs, than of the Iewes: they haue made (saith he) their faces harder then flint, and they will not be conuerted. I would to God, these sayings did onely touch the Iewes, and did not also hit a number of vs, that professe the name of Christ, & looke to be saued by him, pat vpon the thumbes. We are proud, hawtie and high minded, and we hate to be humbled: we are couetous, enuious & leacherous, and we will not be brideled. We are very rich and religious in words, but we are very beggerly, and haue no religion in our works. Our lips and tongues onely are gilded, and tipt with good speeches, but our harts are far from the Lorde. The almightie vouchsafe to open the eies of our mindes, and to mollifie our harts, that we may see and receiue his grace offered vnto vs, and that forsakeing our selues and our sinnes, we may be conuerted vnto him. Amen.

91 The hardnes of mans harte.

Esa. 48.

Ierem. 5.

92 As the sunne doth not leaue shining, and sending forth his bright beames, although a cloude will sometimes darken his light: Euen so, we must not giue ouer to exercise godlines and to do well, euen towards them that be our enimies, and will hate, and persecute vs, and the better we do, the worse will deale with vs. Christ commandeth vs, to loue our enimies, and to do them good: and to pray for them that hate vs, and persecute vs. Matth. 5.

93 As the nut and oliue trées, although they be beaten with rods, yet bring forth most plentifull fruits: So we must not be weary of well doing, nor cease the exercise and practise of godlines behinde vs, but rather more willingly and feruentlie procéede & go on in the same, although the friends of this world, shall braule and rate at vs, shall curse, reuile, and most vnkindly intreate vs. The lot of vertue is, to be enuied, and to finde fewe friends, and (if at all) to be but coldly intertained with the most parte, and greatest number of the worlde. The prophet of God complaineth, that for his vertues sake, the princes of the earth, laid their heads togither against him, and yet he shronke not. Psal. 119.

94 Euen as a quiet, calme and pleasant water, will shew vnto vs, if we loke into it, the verie image and likenes of our selues, as it were a glasse, but moued, stirred and troubled, it doth not so: euen so our owne harts, if they be quiet, and not troubled with horrors, nor distempered with feares, will plainly shew vs what we be, so that we may easilie know our selues, and not be deceiued: but being filled with feares, tossed with terrors, and ouerwhelmed with troubles, they cannot do so. It behoueth vs therefore, that our harts be not troubled, nor ouerladen with feares. Christ willeth his disciples, that they feare not, nor that their harts be troubled: and in another place, he saith: Feare not my little flocke. The prophet was in heauie plight, when he cried: O Lord my hart is sore troubled: And in an other place: I was troubled in my slæpe. Therefore, that we may haue our harts quiet, our soules in peace, and our consciences vntroubled: Let vs beware of sinne, flie from all iniquitie, and walke vprightly before our God, all the daies of our liues. God grant we may. Then may wee saie: The Lorde is the protector of my life, of whom shall I be afraid. And againe: I will Ioh. 14. Psal. 55. and Psal. 57. Psal. 27. & 23.

feare

feare no ill, for thou Lord art with me. And: if God be with vs, who can hurt vs? Rom. 8.

95 A Scorpion is a venemous creature, which hath a pleasant pace, but woundeth deadly with hir taile: she stingeth not with hir face, but with hir hinder part. Such a one, is euerie smoth tonged and flattering bodie. Which speaketh faire to his neighbours face, and killeth him in his hart. Honest Cato to sex to: but cruell Nero in experience.

96 AS a Bee doth carie a floure in hir mouth, but behinde doth pricke verie sharpely with hir stinge: So verie manie in these daies, do vse most sweet and pleasant speeches, & wil euen stroke, as it were thy humor and disposition, with soft and sugred communication, to the ende, that (by reason of some malice couched in their harts) they may worke thy woe, and vtter ouerthrow. Of these Dauid speaketh: They came about me like bees, &c. Wicked men therefore must be taken heede of. For the Scriptures do painte them out in their colours, that we may shun them. Mathew and Iohn do call them wolues: Luke fores: Mathew and Luke, the generation of vipers. The Lord deliuer vs from them. Amen. Psal. 118. Math. 10. Ioh. 10. Luc. 13. Math. 3. Luk. 3.

97 EVen as a candle, that it may giue light vnto others, it selfe is burned and consumed: And as salt it selfe is bruised, and molten, that it may giue good season, and a sweete sauour vnto meates: So, a true Christian, especially one aduaunced to dignitie, and placed in authoritie, should spare no labor, but euen breake himselfe with studie and care, and vndergo any paines, to do good, to profite many, and to win some soules to God. Such men indeede hath Christ appointed to be the light of the world, and the salt of the earth. They ought to be full of loue to God and man. They should liue as strangers vpon the earth. They should haue no acquaintance with pride, couetousnes, ambition, emulation, and such other sinnes of the world. Math. 5.

98 EVen as the sailers gnomon, or rule, which is commonly called the marriners needle, doth alwaies looke towards the north pole, and will euer turne towards the same, howsoeuer thou shalt place it: which is maruellous in that instrument, and needle, whereby the marriners do know the course of the winds:

Euen so, euery Christian man, ought to direct the eies of his minde, and the waies of his hart to Christ. He is our north pole, and that fixed and constant north starr, whereby we ought all to be gouerned: he is our hope, and our trust, he is all our strength, whereupon we must still relie. And as the gnomon, doth euer behold the north starr, whether it be closed and shut vp, in a cofer of golde, siluer or wood, neuer losing his nature: so a right Christian man, whether he abound in wealth, or be pinched with pouertie, whether he be of high, or lowe degrée in this world, ought continually to haue his faith and hope, surely built and grounded vpon Christ, and to haue his hart and minde fast fixed and setled in him, and to follow him through thick and thin, through fire and water, through wars and peace, through hunger & cold, through friends and foes, through a thousand perils and dangers, through the surges and waues of enuie, malice, hatred, euill speaches, railing sentences, contempt of the world, flesh and diuell, and euen in death it selfe, be it neuer so bitter, cruell and tyrannical, neuer to lose the sight and view of Christ, neuer to giue ouer our faith, hope and trust in him. Let vs followe the counsell of the holy Ghost, which saith: Put me as a signe vpon thy hart: as if he should say: Set me in thy hart, in stéede of a marke, whereat all thy thoughts, words and works, may be leuelled. Put out of thy hart, the marke of the world, and place me there as the end, vnto the which all thy purposes may tend: vpon whom all thy cares may be cast, and in whom thou maist rest thy soule in all peace. Cant.8.

A wonderfull gnomon, and most excellent sailing néedle, was that noble king, and famous prophet of God, Dauid, when he said: I set the Lord alwaies before mine eies, for he is at my right hand, that I shall not be moued: Therefore (saith he) my hart reioiced, my tong was glad, and my flesh shall rest in hope. Psal.16. And the Apostle saith: Let vs run toward the sight that is set before vs, loking still vpon Iesus, the author and finisher of our faith: who hauing ioy set before him, indured the crosse. God giue vs grace, continually to lift vp, our harts and mindes, our hand and eies to Christ Iesus, and as Augustine saith, To behold stedfastly our head. Heb.12.

99

AS all riuers of waters go into the sea, bicause they came out of it, and as Salomon saith, All riuers and flouds returne to the place whence they came: So, let vs go and Ecclesiastes.1

preale

preaſe towards our God, with all our harts, ſtrength and powers, bicauſe we came out from him, and were created of him. Let vs therefore loke vpon him with the eies of a ſtedfaſt and conſtant faith, grounded vpon his word: let vs behold his glorie, and the bleſſednes of his ſaints, and let vs conceiue in our harts and ſoules, an vnfained loue to him: and let vs not haue two loues, one for our ſelues, and another for our neighbors, but let vs loue them and our ſelues both with one and the ſame loue, which may kindle and inflame our harts and mindes throughout, with an earneſt deſire of immortalitie, and that heauenly Ieruſalem. That we may ſay with the prophet: O my ſoule returne vnto Pſal. 116. thy reſt, for the Lord hath done well to thee: or as it may be tranſlated, bicauſe the Lord hath reſtored thee to thy ſelfe: As if he ſhould ſay: O my ſoule, when thou didſt ſerue thy bodie, and waſt in bondage to it, it was no maruell, that thou didſt ſeeke the pleaſures thereof: but now ſeeing thou art thine owne, bicauſe the Lord hath reſtored thee to thy ſelfe, ſeeke not anothers pleaſure but thine owne: ſeeke thine owne reſt, and not the reſt of thy bodie, of the fleſh & of the world: ſeeke God, delight in him, flie vnto him, and reſt thy ſelfe in him: put all thy cares, griefs, & ſorrowes, in his loue and ſweete comfort: thinke of eternall bleſſednes, preſſe it and print it ſurely in thy ſelfe. This is thy ſpirituall reſt, this is thine own and only delight, reſtored vnto thee, by the benefit and bountifulnes of God.

THere is nothing liker vnto the world than the ſea. For as 100
it floweth and ebbeth, and all the waues thereof, at the
length fall into the earth: So this world is neuer quiet: 101
it exalteth ſome, and caſteth downe others: but all the vanities of it, are ended in the graue. If the ſea lie open to many dangers: how perilous then is the world? if the ſea be troubled with ſtrange ſtormes: with what tempeſts then is the world toſſed? If they that ſerue by ſea, are neuer without great perils, how much more then, the ſeruants of the world? They, whoſe heads are vnder the girdle of the world, are continually ſhot at, with the darts of enuie, hatred and malice, and are euer couered as it were with cloudes and ſtormes of a thouſand cares. How many are ſlaues to pride? how many are dirtie drudges to abominations? how many are conſumed in ſubſtance, ſoules, and bodies, by ſoule and filthie lecherie? How many are deuoured and ſwal-

lowed

lowed vp quicke, of sorrowes and greefes, of hart and minde? And doth not too much ioy, and reioicing in worldly trifles, kill some? Many die laughing, but mo sorrowing, some with eating and drinking too much, and many through want of sufficient, giue the world adew. Some grudge and whine, because they haue many children, and some are malcontent because they haue none: some grudge, not because they haue many, but because they haue bad ones: some boast of their beauties, and some mourne for their blacknes. Many desire to liue long, but few to liue well. All would be rulers, and few will be ruled. What then shall we thinke of this world? Truly I thinke of it, as of a thing most dangerous, and most vaine: and the going out of it, is to me, as the shore is to a man, that hath trauelled far and long by sea, and hath béene dangerously tossed with the surges and waues of the same, sometimes throwen vp as it were into the clouds, and sometimes hurled downe, as it were into hell. And howsoeuer it beareth thée in hand, it will serue thée a sluttish tricke in the end. It will promise thée health, but ere long thou must be sicke: it will promise thée friends, but if aduersitie ouertake thée, thy friends will be to séeke: it will promise thée wealth, and shortly after, thou shalt be in hucksters handling, and be faine to crouch to a beastly vsurer, that will eate vp thée, and all thou hast: it will smile on thée, and deceiue thée, whatsoeuer it shall promise thée, Looke thou, for *quid pro quo*. Therfore if thou beest well aduised, say to it, and dissemble not, farewell world. I desire to be dissolued and to be with the Lord Iesus.

101 As the image of Nabuchadnezzar, although it had an head of fine gold, yet it fell, and was broken all to péeces, because it had féete of clay, which being touched with a stone, ouerthrew the whole inuention: So, iustice many times falleth to the ground, because, although the princes which are rightly called the heads of their countries, be very excellent iusticers, and made as it were of the purest and finest gold of vertue, yet the ministers of iustice are earthen, and do bend their harts and mindes, to nothing but earth and clay, and with gifts and rewards they are carried euery way: for gaine they will sell iudgement, and breake the necke of iustice. If you shall touch their hands, with some precious stone, some ie well of gold, some costly plate, some gold or siluer curiously engrauen, or with some good round sum

of

of gold or mony, though it be in an olde purse, they will for thy sake, turne vpside downe, all the lawes of God, and man. And yet notwithstanding, there be many such ones in the world, it is not to be doubted, that there be some, yea many very good, vpright, and godly iusticers with vs, which hate bribes, loue iustice with single harts, and framing their whole liues after the rule of reason and equitie, do neuer willingly violate the lawe. God amend the worse, and increase the better.

102 EVen as a broke in winter, is caried with great violence, and runneth with a mighty force, flowing ouer with abundance of waters on euery side, when there is no want nor nede of water, but in the heate of sommer is dried vp and emptie, when water is scant and hard to be had, whereto thirstie passengers as they trauell, running in hope of water to drinke, are vtterly deceiued: So, a fained and hollow harted friend, in the time of thy prosperitie, and rich estate, will promise thee many things, when thou hast nede of nothing: but if the wind shall turne, and blow the contrarie way, and thou shalt be turned and tossed with many sharp brunts, and blustering blasts, of troubles, aduersitie, penurie and pouertie, thy friends (as thou thought) will be like a tree withered through want of sap, and like a ditch without water, dried and parched with the heate of the sunne. If thou be troubled in the citie, he will be gone into the countrie: if in the countrie, then his busines is in the citie. He will hide himselfe, he will stand a far off, he will be afeard to meete thee, yea he will liue in a continuall feare and dread, least God should vse him, and make him his instrument to do thee good. Iob had great experience of this, when he complained, saying: My friends passed by me, or haue deceiued me, euen as a broke that runneth swiftly in the vallies. Such men are friends of thy table, of thy welth, of thy fauour, and of thy friendship: they will waite of thy honor, thy lordship, thy worship and authoritie: but in pouertie, imprisonment, or in any other distresse or disgrace, they will vtterly forsake thee. If thou wilt follow my counsell therefore, trie them throughly, and knowe them perfectly, and forsake thou them, before they forsake thee. Iob.6.

103 AS a shadow doth follow that man, which is lighted with the bright beames of the sunne, but if the sunne be hid, or cou-

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red with a cloud, the shadow vanisheth, and is cleane gone: So, a painted and counterfetted friend, doth follow and ply that man, whom he perceiueth to be rich, to be famous, honorable, and in the princes fauour, at whose hands he hopeth that something will be gotten: but if he shall fall into calamitie, be dispoiled of his riches, and shall tumble downe from the top of his honor, into the lowe vallie of disgrace, he presently forsaketh him, and maketh no reckoning nor account of him. But a true friend is no changling. Salomon saith: He that is a friend, doth loue thée at all times, and a brother is tried in perpleritie and anguish. And Ecclesiasticus saith: A friend shall not be knowen in prosperitie, neither will an enimie be hid in aduersitie. Augustine saith in one of his bookes of questions: There is nothing so much trieth a friend, as the bearing of his friends burden. And Isidorus saith: Friendship in prosperitie is most doubtfull, neither is it easily discerned, whether a mans person, or his prosperous estate be loued. And an experienced man affirmeth, that, whom prosperitie maketh a friend, him aduersitie maketh a foe. Time doth shew and trie, who it is that loueth thée truly: in these our daies, friends for the most part, are rightly compared vnto the bird called a swallow, whose companie thou shalt haue in sommer, but not in winter: so friends (as they go now adaies) will swarme about thée, so long as thou art able and willing, to feede their humors, and serue their turnes, but that ended, they will leaue thée, in the middest of a thousand surges and waues, of what troubles soeuer shall light vpon thée.

Prouerb. 17.

Eccles. 12.

Augustin. lib. 83. quæstionum.

Isidor. lib. 3. de summo bono.

Boetius lib. 3. de consolatione.

104 As an huge and mightie fire, will be asswaged, and at the length, quite put out, if thou wilt withdraw the sticks and other matter, that doth cherish and increase it: So, thy afflictions and troubles will come to an end, if thou wilt cease to do euill, and giue ouer sinne, before it giue ouer thée. Our sinnes are those drie sticks, and stubble, where with the fire, not onely of the wrath and malice of infidels, and heretikes, but also of the wrath and indignation of God, is kindled, increased, and most mightily stirred vp against vs. They are our greatest enimies, the Lord grant, that euer beholding them, we may vnfainedly forsake and hate them.

105 As a godly and a wise surgeon, purposing to cut the corrupted wounds of a sicke bodie, and to take away, or to seare

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with an hot iron, the rotten flesh, in cutting or searing hath no pitie of the weake man, to the end, that in curing his sore, and healing his wound, by cutting and searing, he may shew him great pitie: Euen so, our most wise God, that celestiall physition, and heauenly surgeon, smiteth vs, that he may heale vs, cutteth and seareth vs, that he may cure vs. He smiteth whom he loueth, Heb.12.
and doth chasten him, that he may helpe and heale, the wounds and sores of his soule. The Lord himselfe doth say: I kill, and I Deut.32.
make aliue, I wound, and I make whole. And in the mouth of Amos the prophet, God hath these words to the Israelites: You Amos 3.
onely haue I knowen of all the families of the earth, therefore will I visite all your iniquities: that is, I will be reuenged, and will punish all your sinnes. For in the scripture, somtime, to visite, is to punish. As in the Psalm 89. If they breake my statutes, Psal.89.31.
and kéepe not my commandements, then wil I visite their transgressions with the rod, and their iniquitie with strokes: yet my louing kindnes will I not take from him, neither will I falsifie my truth, &c. As if the Lord should say: If he offend, I will punish him, and haue mercie vpon him. The Lords iustice will haue punishment, and his promise will haue mercie. This is to our euerlasting comfort, that the Lords chastenings, are to his children, his mercie.

106

EVen as, in a sea moued and tossed with great waues, and mightie surges, the pilots skill and wisedome is throughly tried, and his manlines and courage perfectly seene: Euen so, a man that is godly without dissembling, and religious without hypocrisie, in the middest of terrible tempests, of great troubles, when he is throwen vp, and hurled downe, tossed héere, and crushed there, in a thousand stormes of dangers, then declareth his patience, his spirituall courage, and his vnmoueable constancie, in vertue and true holines. The princely prophet Dauid, being wonderfully afflicted, did beare most patiently, and take very quietly, the shamelesse reproches of Shemei, leauing vnto vs an 2.Sam.16.
euerlasting monument, of an vnfained, and voluntarie patience. Yet when Dauid had gotten the victorie of his enimies, through the Lords mightie and stretched out hand, he take a great and dangerous fall, in causing the people to be numbred: wherein he offended God most highly, and brought a fearfull plague vpon 2.Sam.24.
them, & yet repenting he found mercy and forgiuenes of his gra-

uous and intolerable sinnes. Heere may we see the benefit and commoditie, that commeth by the meanes of troubles and calamities, and that the Lord hath mercy vpon vs, euen then, when he seemeth to shew no mercie, but onely to deale in iudgement.

107 AS, when one part of a man that is sicke, is not capable of the remedie, wherewith he may be holpen, we are wont to applie the same remedie to another part: as if one be greeued, with extreme ache of the head, we are wont to strike a veine of the arme, because the head will not abide phlebotomie, or blod letting: So, that we may helpe and heale many diseases of the soule, we must keepe the bodie in subiection to the spirit, and tame the lusts of the flesh, and labour to bridle our affections, and to keepe them within the compasse of reason, sobrietie and temperance.

108 AS a water pot, or a violl, full of liquor, if suddenly it be ouerthrowen, doth shed and scatter the liquor: So a deuout and godlie hart, abounding with teares, being moued and troubled with sorrow, because of the iniuries, dishonor, wrongs, and blasphemies committed against the Lord, doth presently powre out great abundance, and as it were mightie streames of salt and bitter teares. The sinnes of the Iewes committed against God, did draw out of the hart of Christ, great store of teares, and sent them trickling downe his cheekes: and the prophet Dauid his eies gushed out, and did run ouer with water, to see the wickednes of the vngodly. And Peters denying of Christ, when he came to himselfe, made him weepe bitterly. We are to to eager and forward, to reuenge euery little wrong done to our selues, but iniuries done against the Lord, do neuer once moue vs: but we ought to be greeued with his wrongs, and beare patiently our owne.

Matth 21. Luc. 19.

109 EVen as wilde beasts, being about to inuade and to set vpon their praie, will stoupe lowe, and bende themselues, that they may fall, and rush vpon it, with the greater force, and more violence: euen so proude and mischieuous men, being slie and subtle, sometimes will crouch, and beare themselues verie lowlie, that vnder the colour of dissembled vertue, they may supplant, and deceiue the simple, and godly honest man, aduaunce them-

themselues, and worke mischiefe to others. The holie Ghost, by the prophet doth signifie so much, when he (speaking of the proud man) saith: He will crouch and bowe, that he may get the vpper hand of the poore. These are dangerous men, their steps are not to be followed. True and single harted christians, must and will, imbrace true and vnfained humility, and lowlines of hart. They imitate him that saith, Learne of me, for I am humble and low- Pſal.10. Math.11. ly in hart. They are euer ready, most easilie to pardon and forgiue, detractions and slanders, giuen out against their liues, iniuries and wrongs offered, and don to their innocency, obloquies and false reports, deuised and raise abroad, to blemish their good names, and to staine their credits. And on the other side, they bee euer bold and earnest, in reprouing of sinne, as speeches that bee vaine and idle, rather offending then profiting the hearers, blasphemie, and whatsoeuer may prouoke the almightie to displeasure and anger. These iniuries committed against the Lorde, do greeue their harts a thousand times more, then any violent or tyrannicall torture, that can be offered vnto their bodies and liues. They make them waile, weepe, sigh and sob. I speake of good Christians, the number of them is small, the Lorde increase it, and make it greater. Amen.

AS the wings of eagles, with their stripe or blowe, do mar the wings, and breake the feathers of other birds: So, the almightie and great men of the Iewes, with their tyrannicall cruelltie, and most hellish impietie, were woint to draw to destruction, and to drag to death, the weaker sort, and such as were innocent, and tendered the glory and praise of God. As the scripture in many places doth declare. Manasses, as it is written, shed innocent bloud exceeding much, till he replenished Ierusalem from corner to corner. And Christ himself beholding Ierusalem, with a pitifull voice, saide: O Ierusalem, Ierusalem, thou that killest the prophets, and stonest to death, those that are sent vnto thee, &c. And Stephen the martyr of Christ, as Luke maketh mention in the Acts, saith to the Iewes: Which of the prophets haue not your forefathers persecuted? and haue killed them, that foretold of the comming of that iust. And in the Epistle to the Hebrewes, the apostle saith: they were stoned, they were hewen a sunder, they were tempted, they were slaine with the swoorde, they wandred vp and downe, in sheepe skins, and goate skins, being

being destitute, afflicted and tormented. Thus was it then: I would to God, there were not the like nowe, euen among some, that profesſe the name of Christ, and his Gospel now, as though they would die in his quarrell, and spend all in the defence of his truth. The Lorde rote out all hypocrisie, and conuert or subuert all hypocrites.

111 As great flouds and swelling riuers, when they ouerflowe their chanels, and do breake through their bankes, by reason of their raging and violent streames, and so spread and run abroad, can not fill and couer the fieldes with water, but they hurt corne or grasse, or what so else, is in their waie: So, great riches, mightie powers, and high dignities, when they growe and increase in wicked, and vngodly men, do not spread abroade, and run ouer the fieldes, and limites of common wealthes, but they do much harme: to wit, they polle and pill away, the riches and substance, of the sely weake and poore men, they fill their diches, I meane their purses, with the blod of innocents: they build their honors, and establish their dignities, vpon the disgrace, and the oppression of the saints and seruants of God: And whatsoeuer is in their waie, and to their liking, they carrie it with them, by hooke or crooke, by right or wronge: they care not who weepe, so they laugh: who be emptie, so they be full: who be vndone, so they be aduanced. Herehence come slaughters, and murthers: Thus are many brought into great calamities, and miseries. But they that do these things to others, do hurt themselues most. For whiles they hurt others, in their bodies, goods, or names, they kill their owne soules. Pro. 22. 22. 23.

112 As a man much moued with anger, and far out of frame through indignation and wrath, intending to kill his brother, should throw at him, precious stones, godly pearles, and rich iewels, should not damnifie, nor hurt his brother, bicause he woulde gather them vp, keepe them, and inrich himselfe with them: Euen so, tyrants disposed to kill, and with fire and sword to put to death, the saints and true seruants of God, which do excell in true piety, and vnfained loue to God and man, do torment them, with diuers sorts, and sundrie kinds of most cruell martyrdome, of which things the children of God are glad, and do reioice, and grow stronger, and richer in Christ, being throughly armed

armed with a godly patience, they do take, and beare them, most quietly for God his sake, without murmuring or grudging, euen as their crosse, wherewith most willingly, they follow their Lord and sauiour Christ, and do account such tortures inestimable riches, and themselues happie, that they be thought worthie to suffer such things, for the truth sake, and in the Lords quarell. Such euer haue béene all the martyrs of Christ, that when they haue béene haled and dragged, to most cruell torments, and tyrannicall executions, they haue taken and imbraced them, most cheerefully, as though they were rich and delicate banquets.

As precious iewels, made of most pure gold, wrought cunningly & curiouslie, with great workmanship, the nérer thou shalt come vnto them, and the more stedfastly and cléerely thou shalt behold them, the finer, the brauer, and more excellent thou wilt iudge them: Euen so, as thou shalt come nérer in vnderstanding and knowledge, vnto the secrets and mysteries of God, conteined in his written word, and with the greater puritie of minde, the more strength of faith, and the brighter light of the grace of God, thou shalt looke into them, the profounder, the déeper, the more diuine and heauenly, yea and the more comfortable to thy soule, will they séeme and appeare vnto thee, euery day. Insomuch, that thou wilt iudge thy selfe, to haue béen little better then blinde, and to haue séene nothing as thou ought in the mysteries of the diuine word. And thou wilt make haste to crie vnto the Lorde with the prophet: Open mine eies O Lord, and I shall sée and consider the wonderfull things of thy lawe. Psal.119.
But that man, that trusting to his owne gifts, wit and learning, and hath his hart and minde bewitched with this worlde, and poysoned with sinne, taking pleasure in those things which the Lord hath forbidden, will go about to pearce into the most holie worde, and to search out the secrets, of the great and most highe God, he shall lose his labour, open his vanitie, misse the marke he shot at, and die in the blindnes wherein he liued, and so passe hence to his owne destruction, the iust reward of his presumption, be he neuer so wittie, skilfull and learned. Through thy commandements (saith the Lords prophet) I am wiser then all my enimies, learneder then my teachers, and better experienced then the antient men of the worlde. Therefore true wisedome, the best learning, and heauenly experience, is gotten and had out Psal.119.

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of the lawe of God, by the inward working, of the holie Ghost, in our harts and minds. The Almightie vouchsafe to write his lawes and statutes in all our harts, that therby we may be wise, against flesh, this inchaunting world, sin and sathan.

114 AS the hauke is then lost, when trusting to hir wings, she ariseth and mounteth to high: So then, do daine men fall far from God, when with their owne wit, reason, and wisedome onely, and alone, they will vnderstande the deepe misteries of God, as though the counsels and wisedome, of Gods eternal maiestie, might and could be comprehended, with the reason & wit of man. The Apostle his counsell is holie and good: be not too high minded, but feare. Rom. 11.

115 AS they that haue cléere and sound eies, do easilie indure the bright light of the sunne, wherewith eies that be sore and diseased, are greatly offended: So, vertuous and godly men, are illuminated, and wonderfully cléered in their vnderstanding, and the eies of their minds, with the diuine and heauenly light of the word of him, that saith: I am the light of the world: wherewith the wicked and vngodly, are highly offended, in so much that they hate the light, and loue darknes more then it. And so growing blinder and blinder euery day, at the length they fall, and tumble downe headlong into the insaciable pit, of eterniall destruction. Ioh. 8.

116 AS a pot full of swéete liquor, if it be made hote, and boyled vpon the fire, will driue away flies, that they will not come néere it, but if it be cold, the flies will by and by go into it, and it will receiue them, and they will corrupt and consume it: Euen so the hart of man, if it be inflamed, with a true and sincere loue of God, will not receiue into it, those dangerous temptations, which are continually flying about it, but will remoue, and driue them far off, and giue no place vnto them: but if by reason of slothfull idlenes in heauenly things, and for want of a godly courage, it grow cold in the loue of the Lord, then is it obuious, and wide open, to all temptations, it barreth out none, it receiueth all, none are reiected, be they neuer so wicked: all are imbraced, intertained and welcomed. The hart is a receptacle of all abominations as idolatrie, blasphemie, murther, adulterie, and whatsoeuer

soeuer is wicked, mischæuous and damnable. The Lord therefore vouchsafe, to take from vs, all idle slothfulnes in the matters of God, and our saluation, and to fill our harts full of vnfained loue, to himselfe aboue all things, and to our neighbors as to our selues, and for his owne sake, euen to our enimies, that sathan our swoorne enimie, that foule flie of hell, may neuer finde so much as one chinke or chap, where through he may creepe into our harts. Amen. Amen.

117 Also in a true, perfect, and certaine clocke, the wheeles being tempered, and in equall and due proportion diuided, do performe their courses, and do keepe their seuerall compasses, without iarring, or differing one from another, euenly and alike: so that, one moouing, the others are moued, and one standing, the rest are still, and stir not, so that, though they be many in number, in frame, fashion, and agreement, they are but one: Euen so in a Christian common wealth, there ought to be one, and the selfesame will, and so great a concord, and likenes of mindes, reconciled and drawen together, by vertue it selfe, and so inseparably linked one to another, with the infringible band of sincere loue in Christ, that though in bodies, they be infinite and innumerable, yet in vnanimitie, consent, and good agreement, in the Lord Iesu, they should be all as one man. This is that vnitie, and brotherly loue, which God himselfe, so highly commendeth in the mouth of his prophet saying: Behold how good and how ioyfull a thing it is, brethren to dwell euen together, &c. To this end came our Sauiour Christ, (that I may vse the words of Zacharie) euen to guide and direct our feete into the way of peace. And the holy Apostle doth admonish vs, to keepe the vnitie of the spirit, in the band of peace. And to the Romanes he saith; The kingdome of God, is not meate and drinke, but righteousnes and peace. Againe, is not that example of our sweete sauiour, worthie of all men to be imbraced and imitated? Simon (saith Christ to Peter) of whom do the kings of the earth, take tributs or poll mony? of their children or of strangers? Peter answered, Of strangers. then said Iesus, Then are the children free. Neuertheles (saith Christ) least we should offend them, go thy way to the sea, &c. and pay for thee and me. Loe, to auoid offence, and to preserue peace, what our sauiour Christ himselfe was contented to do, euen that he needed not, and was free from. Much to blame therefore, are

Psal. 133.

Luc. 1.

Ephes. 4.

all

all they, and far from following the steps of Christ, which seeke not by all meanes lawfull and possible, to maintaine the vnitie and peace of the church of Christ. The enimies of this peace are
Esay 48. very intolerable men. The Lord by his prophet calleth them wicked and vngodly men: There is no peace to the vngodly. And
Proverb. 6. Salomon doth number them, among the enimies of God, which do sowe discord and dissention, among brethren.

118 EVen as the spirit of man, doth not strengthen the members of the body, vnlesse they be fast and surely ioined togither: So, the holy Ghost, doth not renue and comfort, the members of the Church, when they fall away, and will not continue in league and fellowship with the seruants of God. Longer than they are fast bound, and knit to the congregation, of Gods people, in loue and peace in Christ, the holy Ghost doth minister no strength, no consolation, no comfort vnto them. There remaineth, nothing else in such men, but a numnesse, and an extreme blindnes, in heauenly things. And whiles in their arrogancie and pride, they forsake and condemne the church of God, bicause they cannot draw it into subiection, to their fond and fantasticall humors, they become of men, diuels incarnate.

119 AS the pilote of a ship, without the shine of sunne or moone, cannot take the hauen of any land: So a man, without the light of grace, can neuer attaine to the hauen of glorie, but howsoeuer he persuadeth himselfe, that he casteth his anchor in a place of safetie, it falleth out in the end, that he casteth it vpon a rocke, where there is no hope of saluation.

120 AN eagle, so long as hir yong ones, be not very fledge and throughly feathered, she doth not suffer them to go out of the nest, and to flie abroad: but after they be perfectly winged, & in the beautie & strength of their feathers, she thrawes them out of the nest, that they may flie, and exercise their wings and feathers, and vse them to the end wherfore they haue them: Euen so our sauiour Christ, that heauenly eagle, after his resur-
Act. 1. & 2. rection, commanded his disciples to stay at Ierusalem, as it were in a nest, and not to depart thence, vntill in the day of Pentecost, he had filled them with the grace of the holy Ghost: & then he commanded them, that passing through the world, and trauelling

through

throughout diuers coasts of the earth, they should publish abroad, and spread far and neare, the Gospell of his kingdome. This example of Christ, is followed at this day, to the great comfort and benefit of Christ his church, when godly Archministers, lay not their hands vpon any, to admit them, to be labourers in the Lords vineyard, nor to do the office of a minister, vntill they finde them sufficiently learned, and well furnished with gifts and graces from God, so far as they be able to discerne and iudge.

EVen as the eagle, hauing hir yong ones shut vp in the nest, 121
although she flieth exceeding high, & pearseth the loftie aire, yet she withdraweth not hir eies from hir yong ones, but still beholdeth them: and they also, crying after their maner, with their stretched out necks, do looke after hir: Euen so the Lord Iesus ascending into heauen, did behold his disciples, and they also hungring and thirsting after him, did fasten their eies vpon him, and did not lose the sight of him, vntill he pearsed and broke open the heauens, and entred into the presence of his father. And although they were diuided from him in body, yet in hart and minde they followed him still. And Iesus that heauenly eagle, seeing from heauen, a fierce and cruell hauke, preparing to destroy his nest, and to kill his yong ones, he on the other side prepared himselfe, and came against the hawke, ouerthrew him, and laid him prostrate vpon the ground. The hawke was Saule, Acts.9.
who (that I may speake, as the scripture speaketh) breathing out threatnings and slaughter, against the disciples and seruants of the Lord, he went vnto the high priest, and desired letters of him to Damascus, against all the Christians that he should finde there, &c. but the Lord Iesus did hurle him against the ground, and gaue him for meate vnto his church, and to the yong ones of his nest, whom he sought to destroy. who now being called Paul, doth recreate and refresh the whole church of God, with holy & most heauenly doctrine. Behold how the lord hath euer prouided well, for his nest, that is, his church, his saints and seruants. And this is our comfort in all extremities, euen to the end of the world: For as of old, & from age to age, he hath prouided for his owne, and hath defended, preserued, and deliuered them, in all their distresses, were they neuer so desperate, in the opinions of men, so will he do still, and for euer, if we be not the cause of the contrarie, through our wilfull, obstinate, and manifold sinnes,

and most impudent impenitencie. The Lord shew mercie vnto vs, and guide our harts, minds, and all our waies, to the right honoring of his maiestie, and true praise of his name.

122 AS we are wont to eate, peares and the kirnels of nuts, but throw from vs vpon the grounde, the parings and shels: So we ought vnfainedly to be in loue, and delighted with vertue and godlines, and to contemne and despise the shape, shew or shadow of the same, being separated and diuided from vertue it selfe: for, to retaine and hold the fashion and likenes of vertue, without the substance of the same, is mere hypocrisie.

123 THat man that doth couer and hide, his foule faults, and lothsome sins, with a faire and beautifull shew of vertues, fayning an holines where none is, is not to be counted religious, but an hypocrite: Like vnto a swan, whose feathers are all white, but hir flesh blacke, white without and blacke within.

124 THe margarits, those little white shining precious stones, which do grow within shell fishes in the sea, in this point are very marueilous and wonderfull, that though they be bred and increased in the sea, yet haue they no similitude nor likenes with the sea: For the sea is blue or skie coloured, but the margarits are white: The sea is horrible, and full of discomfiture, but they are cheerefull, pleasant, and so beautifull to behold, that they moue much, greatly delight, and allure mightily mens eies to loke vpon them: the sea is bitter, but they are amiable, and without all bitternes: But rather in some sort and measure, by reason of their clærenes and brightnes, they represent the skie, the reason is, because they receiue influence from thence. Such are vertuous and godly men, which are surely grounded, & certainely setled, in the loue of God, and true Christian religion, who being borne and brought vp in this world, haue no semblance, likenes nor fashion of the same. In desire they be drawn, in will they be seuered, in words they differ, and in workes they vtterly disagree from it. And they do rather resemble in some measure heauen, from whence they receiue the influence of the grace and fauour of God.

Euen

EVen as the precious stone called a iacinct, is turned and changed with the aire: (for in a cléere aire, it is bright, and in a cloudie season, it is darkesome, and not so pleasant:) So, the preachers, and teachers of the worde of God, in their teaching and preaching, ought to frame themselues, to méete with the maners, ages and qualities of all their hearers. So did the apostle among the Corinthians: Wée speake wisdome saith he, among them that are perfect: And againe he saith: I could not speake vnto you, as vnto spirituall men, but as vnto babes in Christ Iesu. I gaue you milke to drinke, and not meate, for yée were not yet able to beare it, neither yet now are, &c. Againe: I am made all things to all men, that at the least I may win some to Christ. 125 1.Cor.2. 1.Cor.3. 1.Cor.9.

AS one and the same medicine, is not vsed and ministred to all that be diseased and sicke, but diuers medicines, according to their diuers diseases: So one and the selfe same doctrine, is not agréeable to all hearers: The teaching therefore, and preaching of the ministers of Christ, must be so ordered and deuided, that, hauing diuers and sundrie hearers, whose cases differ much, and are not all alike, euery one may haue his seuerall portion, that not one, through want of discretion in him, go emptie away. 126

AS a diligent and learned physition, before he minister anie phisicke to his sicke patiente, ought not onely to sécke out, and to know the disease of him, whom he purposeth to cure, but also his maners, his vsuall behauiour, the nature of his bodie, and his qualities: So, a godly wise preacher of the worde, must do his best indeuour, to knowe the infirmities, maners, and dispositions of his auditorie, that spirituall phisicke, fit and méete for euery one, may be ministred in due time. 127

EVen as that precious stone called a carbuncle, doth not in darknes lose his shine and excellent beautie: So, a vertuous and godlie man, in the extreame darknes of infinit calamities, obloquies, cursings, railings, backbitings, slaunders, and whatsoeuer, doth shewe his Christian patience, and quiet suffering: For he knoweth well, that such things do profite much to aduance the praise of true and noble vertues. 128

129 THe hart of man, is like vnto a censer, filled ful of hot coles, and made readie to receiue, whatsoeuer thou wilt cast into it: For euen as, if thou shalt cast into a censer, odoriferous and sweete pomander bals, the whole house will bee filled, with a most sweete sauour, and pleasant perfume: but if thou shalt cast into it, brimstone or some such matter, all the house wil be full of most horrible stinche: So, in like maner, if thou shalt put into the hart of some man, good and wholesome counsels, and shalt instruct him with godly aduertisements, and shalt open vnto him the fountaine of the truth, thou shalt bring to passe, that there shall proceed out of his hart, a great sauour of a most sweete smell: But if thou shalt fill him with euill and wicked counsels, and shalt perswade and drawe him, to impietie, hatred, trecherie and all abominations, thou shalt be the cause of an intollerable stinche, there shall come out of his hart a most poysonfull sauour, wherewith not onely his owne hart, but the whole house wherin he is, and all the common wealth where he abideth, shall bee hurt, infected, and poysoned.

130 EVen as, out of an apothecaries shop, where very wholesome medicines, precious ointments, and most pleasant perfumes are solde, sometimes commeth most ranke and deadly poyson: So very often, from men greatly experienced, and deepely learned, do come verie pestilent, pernitious and trecherous counsels. Therefore saith Ecclesiasticus: Haue but one counseller of a thousand. And againe: Do no secret thing before a stranger, for thou canst not tell what he goeth about. Also keepe thy soule from an euill counseller. Chose such a counseller, as doth loue thy soule, and desireth thy saluation. Gregory saith: No man can be more faithfull to giue thee counsell, then that man, that loueth and desireth not thy goods, but thy selfe. Euery man hath neede of counsell, but let euerie man, make good and godly choise of his counsellour. The law of God, (saith Cyprian) is the sterne of counsels. Happie and blessed is that man, that house, and that common-wealth, that is ruled with such counsels, as are grounded, and deriued, from the holie lawes of God.

Eccles. 6. 8. & 37.

131 AS a man holding in his hand an angling rod, and with a baited hooke fishing in an obscure and troubled riuer, although he doth not see the fish rush vpon the baite, yet he perceiueth

perceiueth very well, that the fish is taken, and hanged vpon the hooke, bicause the corke or barke of his fishing line is pulled downe, and hid vnder the water: So sathan, that most subtle, and wilie fisher, although he seeth not our thoughts, being in the secrets and bottomes of our harts, yet notwithstanding, by outward signes, he many times doth know them, as by our words: (For out of the aboundance of the hart, the mouth speaketh,) by our actions, and by the gestures of our bodies. For Christ himselfe affirmeth: That out of our harts do come euill and wicked thoughts. And Salomon in his Prouerbes, doth number among those things which God hateth, An hart that is fraught with euill thoughts. Heere hence may most easily be gathered, that all our euill thoughts, do not come vnto vs, from without, neither are wrought in vs, nor stirred vp altogither by sathan, but that they come and creepe out of our owne corruption. And so by outward signes and tokens, comming to the knowledge of our enimie the deuill, he neuer ceaseth, with infinite temptations, of all sorts, to do his greatest indeuour, to drawe the same cogitations of our harts into most dangerous and damnable practise, if the Lord of his mercie and goodnes, shall not giue vs true repentance, and the assistance of his spirit, wherby we may auoide his snares, and escape his traps. Which thing the Lorde grant vs. Amen.

Math. 15.

Proverb. 6.

AS the smith doth not make himselfe, the hote coles, that be in his forge, but doth blowe the fire with bellowes, and so the coles are kindled, and made hot and firie: So, the diuell doth blowe and inflame, those dangerous and wicked cogitations, which are conceiued in our harts and minds, with the bellowes of great and manifold temptations, and so laboring to kindle the fire of all iniquitie, he ministreth nourishment to all our wicked and damnable purposes. For the hart of man, is like vnto a smithes forge, his euill and bad cogitations are hote burning coles, he that doth blowe the bellowes, to make them to burne vp, and to consume both our soules and bodies, is the diuell, that ancient enimie of our happines and saluation. 132

It is to be lamented verily, and with bitter teares, and blubbering eies, to be bewailed, that such pestilent cogitations, and deadly thoughts, should be nouzeled and nourished in our harts and soules, which do kill both bodie & soule for euer, euen as the

fris

frie of vipers, in comming to light, do kill their dams, most miserably.

133 EVen as a begger, doth couer and hide those parts of his body, which be whole, sound, and perfect, and doth open, and shew abroad, those parts or members, which be sore, wounded, maimed, lame, putrified and rotten, to moue the harts and mindes, of passers by, and of all that shall behold him, the rather to pitie him, and to minister vnto him some releefe and comfort: Euen so, we that be poore and miserable sinners in this world, must not bring before the Lord our God, our owne merits, good deeds, or vertues, as able and sufficient, to win the fauour and loue of God, and to cleere vs of our sinnes and transgressions: but we must most willingly, with harts, that be rent and torne, with greefe and sorrow, for our misdeedes, and heinous offences, done and committed against the maiestie of God, open, bring forth, and lay before him, the botches of our soules, the corruption of our natures, and the putrifaction and rottennes of our sinnes and iniquities, that we may obtaine at Gods hand, ease and comfort to our soules and consciences, his great mercie, and free remission for all our rebellions, sinnes and wickednesses, through Iesus Christ our Lord.

134 AS they which do dig mettals out of the earth, do not contemne, nor despise the least gobbets and peeces, that they espie, but take all: but especially, if they finde by digging a veine of gold, they leaue no way vnsought, but with all care and diligence they looke about them, and do dig the gold and earth together, and most diligently do saue and keepe the same: Euen so ought we to deale, in the holy word of God, we must passe ouer nothing therein lightly, nor despise one word, of all the sacred and diuine scriptures, but eagerly and earnestly, to do our best and greatest indeuors, yea and to call, and to crie most mightily to the Lord, to aide, assist, and enable vs, to dig out of the same word, whatsoeuer is requisite and necessarie for the saluation of our soules, and eternall life. It is not earth and gold mixt together, it is all most pure, and throughly tried, yea it is purer by a thousand degrees, than any golde, that hath beene tried seauen times in the fire. The prophet affirmeth, that it is better than thousands of gold and siluer.

Psal. 119.

As

As the sea doth cast to shore, shell fishes of al sorts, weedes and many other things, and not long after doth sup vp, receiue, deuoure, and cast into the depth the same againe: Euen so, this world doth now thrust vs out of fauour, and by and by receiueth vs againe: and when we thinke our selues to be vpon a very safe shore, and that we haue leisure, and time to rest vs, and to meditate vpon some worthie and excellent things, euen then we finde our selues deceiued, and are tolled among the waues of infinite troubles, and are swallowed vp of innumerable calamities, bicause many things that we neuer thought of, haue preuented vs, and the flickerings and false promises of this coloning world haue deceiued our hope, and disappointed our expectation.

As a weake and brittle wal, is easily cast downe, and ouerthrowen with euery engine: but an huge fense, a mightie strong wall, and a tower that is firme, and fenced on euery side, doth stand surely, and endureth the force that commeth against it, without yelding, staggering, or falling: insomuch, that the enimies that seke to ouerthrow it, are driuen and constrained, to vse warlike engins and policies, yea and to batter and shake it, with engins, torments, and ordinances of wars, which will send and throw out stones, weapons, bullets and pellets of iron and lead: Euen so Sathan, doth most easily ouerthrow, with euery light temptation, fraile and weake men, which are not well setled in vertue, nor grounded in godlines, nor armed with the holy word, and spirit of God: but to win and ouercome (if he could) men that are furnished with a strong and liuely faith, and such as are staied, and do rele vpon the Lords protection and loue, he vseth sundrie subtilties, and most dangerous and forcible temptations. He that tempted our sauiour Christ, will neither spare any man, nor meanes to destroie vs, if he can bring to passe, and effect his purposes. The Lord keepe and defend vs, from his craft, subtiltie and force, and so strengthen vs with the holy Ghost, that we may passe through, and breake in peeces all his snares. 135 Matth. 4.

We must not thinke, that those men are forsaken of God, which are much, and continually exercised, with diuers temptations: for euen as a man that hath two sonnes, the one, an earnest louer of vertue, strong in bodie, and of a mightie courage: the other, depraued, and of crooked disposition, inclined to 136

effeminate

effeminate pleasures, and wanton delights, weake in bodie, and of little or no courage. The first he sendeth out to wars, and doth aduenture him, in perils and dangers of all sorts, that he may exercise, and acquaint him, with the labours, troubles, and toiles of the world: the other he cockereth, and maketh too much of him, he suffereth him to haue all things at his wil, he is kept at home, and (as it were) dandled vpon his mothers lap. But at the last, he that in all his affaires, and dangerous aduentures, did in euerie point, quit himselfe, like a man of great valure, and noble courage, receiued togither, with great praise, and deserued honor, a most high and noble reward: but he that was pampered, and cockered at home, had neither praise, reward nor honor: Euen so our heauenly father, doth leade men, that are strong and constant in faith, through diuers and sundrie perils and dangers, and doth draw them as it were with his owne hande, through bitter anguishes, great perplexities, and very narow streightes of calamities, miseries, and temptations, and doth continuallie exercise them, with fearefull cumbats, against the enimies of their soules, and through many and great labours, infinite sturdie storms, and bitter blasts, doth strengthen, and confirm them, in vertus and godlines: But the fraile and wicked men of the worlde, and such as be meere naturall, without any delight or comfort in his word, and are no whit seasoned, nor cheered, with the dewes of his grace, and his most blessed spirit, he permitteth them to be in great prosperitie, and to haue all things at their will and pleasure, without smarting, sighing, sobbing, and groning, for wante or lacke of any thing, that their harts can deuise or desire: but at the length, in the end of the day, they that haue striuen harde, and fought manfully, and haue in battell ouercomed the flesh, the world and the deuill, shall be receiued into endlesse saluation, euerlasting life, and eternall glory: And they which haue laid downe their heads, and slept in the bosoms of worldy pleasures, and haue slumbred in soule and filthie idlenes, neuer caring, nor thinking, what will follow, nor remembring the dreadful day of iudgment, when the wicked shal heare their damnation denounced by Christ, they (I say) shall be vtterly condemned, reprobated, and cast into euerlasting and endlesse miseries. Then shall most plainly be seene and felt, the folle that fleshly pleasures bring, and the profite of crosses, caried and borne for Christs sake.

As

137 AS wheate or other graine, laide vp and kept in a garner, cellar or chamber, if it be not stirred, and dressed often, with a shouell or van, will be full of corruption, lose the sweete sauour, ware vnholesome for mans body, and will be consumed of wéeuels: And apparel or garments being laid vp in a presse, or other place, if they be not much shaken and tossed, will be eaten & spoyled with mothes: Euen so men, if they be not tried with temptations, and throughly exercised with calamities and miseries, will be very quickly monstrously corrupted, and will grow to be so rotten in all maner of sin, and iniquitie, that they will shrinke and fall quite from the Lord. But being well proued, canuased, and throughly tried, with many crosses, afflictions, and troubles, one following in the necke of an other, they become the firmer, stronger, and more constant, in the faith, feare, and loue of God, and so manfully fighting, and courageously ouercomming, the aduersaries and enimies of their soules, they shall at the length be crowned, with an euerlasting crowne of eternall glory. The which crowne, they onely shall haue, (saith the apostle) which do strive lawfully. And in another place he saith: God is faithful, and will not suffer you to be tempted, aboue that which you are able to beare, &c. But in this case it is requisite, that we be well furnished with the armour of God, because our enimies do diuers and sundry waies assaile vs, and most mightily impugne and fight against vs: tryeng vs somtimes with one thing, and somtimes with another. So that, if we be not clothed with the armour of righteousnes, on the right hand, and on the left, we shall neuer be able to quit our selues against them, I meane the world, flesh and deuill, our professed, mortall and sworne enimies.

2. Tim. 2.

1. Cor. 10.

1. Cor. 6.

138 AS bées when they strive togither, and are stirred vp, through some vehement motion, with throwing of dust, are brought into order, and appeased: euen so men, when they are tossed and tormented, with troublesome broiles perturbations and passions, if they would remember dust, whereinto of necessitie they must be turned, and neuer forget death, which they shal neuer be able to escape, they would easily be staied, pacified and quieted, and would represse and kéepe within compasse, their straglíng lusts, and vnrulie appetites, which cannot indure to be tamed, nor ruled by reason.

139 AS a tree, the more deepely it is rooted in the earth, the taller it groweth, and mounteth the higher: So a man, the more humble and lowly that he is, the more and higher doth the Lord exalt him.

140 And as a tree set vpon the top of a mountaine, is mightily shaken, and easily rent vp by the rootes, with euery blustering blast, and storme of winde: Euen so man in this world, the more and higher he is exalted, the more and greater dangers is he subiect vnto. The holie virgine did perceiue and see, these things to be
Luc.1. most true: He hath (saith she) put downe the mightie from their seate, and hath exalted the humble and meeke. And the apostle
Iac.4. saith: God resisteth the proud, and giueth grace vnto the humble
Matth.7. & lowly. Seeing therefore that we be compared to trees, by Christ
Mark.8. himselfe in his holy Gospell, it behoueth vs, to haue deepe and
Luk.3. & 6. strong rootes, of true and vnfained humilitie, and in consideration of our frailtie and weaknes, to set and place our selues, in the bottom of the lowe valley of the knowledge of our owne misery: That no tempests, nor stormes, may remoue and roote vs out: That no vanitie may destroy vs: No ambition trouble vs: No greedie couetousnes torment vs: Nor any occasion whatsoeuer, may possibly drawe vs, from the lowlines and humilitie of our harts and minds: from the contempt of the worlde, and from a true and sincere loue of honestie and godlines. A building is so much the firmer and stronger, as the foundation & groundworke of the same, is laid lower and deeper. The groundworke of Christian philosophie, is vnfained humilitie, and the deeper that the same is laid and setled in our harts, the surer and more permanent, will the building of our religion be. That saying of our sauior Christ, of necessitie must euer be true and infallible: He
Luk.14. & 18. that exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

141 IT behoueth that sinne and iniquitie, may greatly displease thee, that the loue of thy selfe, may be turned into a sincere loue of God. For if thou shalt cast into an hot burning fornace wood and stickes, that be seare and drie, and ready to burne, there will arise and burne out, a most pure and cleare flame of fire: But if thou wilt cast into the same fornace, greene sticks, wet, and stinking rushes, or some other such matter, they will burne indeede, but the fornace and whole house will be filled with

smoke,

smoke, and will be euen blacke by reason of the thicke darknes, which proceedeth of the foule and stinking smoke: So, the hart of man, is a furnace continually burning, if thou wilt nourish it, with cogitations, and heauenly meditations of the loue of God, there will appeere and shine out of it, a pure flame and bright light of true and vnfained loue to God and man: But if thou wilt cherish and maintaine it, with thoughts and deuises of selfe loue, then it will be full of vile smoke, stinch and darknes. They perished (saith the apostle) in their own imaginations, and their folish hart was darkened. The fountaine and originall of all euils, and the center, from whence the lines of all abhominations do flow, is mans inordinate selfe loue. Augustine saith, that Adam did fall, into that ouermuch loue of himselfe, before he did eate the forbidden fruit. And the same author saith, that two loues did build two cities: the loue of God Jerusalem, and mans selfe loue Babylon. It is selfe loue, that Christ speaketh of, saying: He that loueth his life, shall lose it. And Paule saith: In the latter daies men shall be louers of themselues, couetous, hautie, high minded, proude, &c. And againe: we must not please our selues. And Peter calleth the wicked and vngodly, bold, and pleasers of themselues. There is no misery comparable to this, that a man knoweth not his owne miserie. And of follies, there is none greater, then not to know a mans owne follie, but to haue an ouer well weening of himselfe. It is exceeding great, and very laudable wisdome, that a man cast downe and condemn himselfe, that he may auoid the heauy iudgements of God, and condemnation with the wicked world. For the more vnperfect that we esteeme, and iudge our selues to be, the nearer to true perfection do we come. For this in some measure is perfection, euen to know and to acknowledge our owne imperfection.

Rom.1. Aug.lib.14. Ciuit.Dei. Ioh.12. 2.Tim.3. Rom.5. 2.Pet.2.

142 EVen as after great showers and stormes of raine, the aire is cleansed and cleered: So, after great troubles, sorrowes, afflictions, and temptations, cleannes of hart, quietnes of minde, and peace of soule and conscience do follow.

143 AS with a pile or stacke, of seare and dry wood, the fire is quickly kindled, and caused mightily to flame out: Euen so, the outragiousnes of carnall, and fleshly lust, is greatly prouoked, moued and stirred vp, through rioting, banqueting,

quaffing, gusling, swilling, and continuall fæding and pampering of the belly, and by taking the bodie from good, lawfull and honest exercises, and giuing it to idlenes, slothfulnes, and ouermuch ease, and rest from labours.

144 EVen as, of ouermuch fulnes of the stomacke, and superfluitie of meats, groweth that obstruction, which the physitions do call oppilation, or stopping, whereupon bredeth a continuall headach, and that frensie, which bringeth men to a madnes: Euen so, of a depraued, and dishonest loue of this life, of the corruption of manners, of gluttonie and excesse eating, doth spring an vnbridled and vntamed lust, whereof ariseth that phrenetical madnes of heretikes, and a corruption of their vnderstanding in matters of faith. They which care not, to kepe a good conscience, do at length fall to an incurable contempt of faith. The apostle therfore ioyneth faith and a good conscience togither. The which conscience (saith he) whiles some cast from them, they haue made shipwracke of their faith. If therefore thou wilt, that the almightie shall like, and allow of thy faith, be sure that thou kepe a good conscience, without the which thy faith is dead, and will do thee no good.

Papists.

1. Tim. 1.

The Emperor Traianus compareth the treasure of rich men with the spleen.

145 EVen as, when the splæn increaseth, the other members, ioyntes, and parts of the bodie, do consume and pine away: So, the great treasures and riches of couetous tyrants increasing, the wealth of subiects and inferior persons, is weakened and diminished, whiles they pill, and poll away, their substance and goodes, to enrich themselues withall.

146 And euen as the splæn increasing, the other members do decrease: So couetousnes growing greater and greater, all vertues do vtterly decay, and banish away. Bountifulnes, liberalitie, charitie, truth, righteousnes, and all such excellent qualities, are no more found, in those men, which are strangled and poisoned, with a great and gredie desire of worldly riches. For being drowned in couetousnes, they can neuer lift vp their harts to God, nor stretch forth their hands, to do good to their brethren. God giueth vnto men, riches, wit, industrie, knowledge, and many other things, signified and vnderstood, by the name of Talents,

lents, to the end that they should honor and worship God, and
because they should do him faithfull and true seruice, which is
the giuer of all good things. The Euangelist saith, that the Lorde
called his seruants together, and gaue vnto them his goods. Ri- Matth.25.
ches then, and all goods, whatsoeuer men haue in their posses-
ions, are not their owne, but the Lords, vnto whom they must
make an account for the same. The Apostle saith: What hast 1.Cor.4.
thou, that thou hast not receiued? And the holy prophet his
words are plaine: The earth is the Lords, and all the fulnes of Psal.24.
the same, the round world and they that dwell therein: thou art
then, a seruant, a steward, a bailife, the things which thou hast,
are Gods, not thine, they be his goods, which he hath deliuered
vnto thee, that thou shouldest vse and bestow them, not vpon thy
foule lusts, nor filthie pleasures, vaine delights, nor to hurt thy
brother, neither that thou shouldest hide them: but to his good
liking, honor and glorie, that his Gospell may be preached, his
poore seruants, and distressed children relieued, that the honest
causes of poore widowes, and orphanes may be defended, and
that other such charitable deedes should be done and practised:
that the Lord finding thee faithfull in these small things, may at
the length giue thee greater matters, that is, the kingdome of
heauen and the ioies thereof: but if thou be faithlesse in these, he
will neuer trust thee with those. Take heede and beware there-
fore, that thou do not lauish, waste and consume, the Lords goods,
in the seruice of the flesh, world and diuell. It is a lamentable
thing to see, how many, yea innumerable men, in these daies,
with the riches, goodes, naturall gifts, and talents, which they
haue receiued of the Lord, do purchase, and euen make sure vnto
themselues, euerlasting confusion, death and damnation, against
the will and commandement of the Lord, the owner and giuer
of the same. Ecclesiasticus saith truly, that gold and siluer hath Eccles.8.
destroied many men. If we would follow the counsell of the A-
postle, we should mortifie couetousnes, which he calleth worship- Colos.3.
ping of idols. The couetous man, saith Augustine, before he gaine Ephes.5.
monie, he loseth himselfe, and before he catch any thing, himselfe
is catched. Couetousnes is a cruell tyrant: and the riches of coue-
tous men, are those idols, vnto the which, that saying of the Lord
by Ieremie the prophet, may very well be applied: Ye shall serue
strange gods, day and night, which will giue you no rest. The old
philosophers, purposing to describe auarice, or couetousnes, did

faine,

faine, that one Tantalus in hell, was grieuously tormented with thirstines and drought, in the middest of riuers of waters: signifying thereby, that couetousnes is a very swallowing gulfe, and an insaciable hel, where couetous men euen burning with a lone of riches, do most earnestly couet, and greedily run after those things, wherof they haue great and vnspeakable abundance. And the more they haue, the more are they tormented, with an vnquenchable thirst, and an hote burning desire, still to haue more and more. In my opinion, if a couetous man, were so mightily, and so heauily loden with gold, and (if it were possible) fuller of riches, than that ship that came to Salomon from Ophir, yet he would neuer be satisfied.

1. Reg 9.

147

RIuers and flouds, although they be most sweete and pleasant, yet when they run, and enter into the sea, they are most bitter: keeping their right and due course, they yeeld pure and wholsome water, but once mingled with the sea, they are, as it were, poysoned with bitternes: Euen so the wealth and riches of this world, although in the course of this life, they do highly delight some men, which haue them in possession, not the lesse, when they come to the sea of death, whither all floods at the length shall come, they seeme to be dolefull, sower, bitter, intolerable, and as it were, poyson it selfe. For rich and couetous men, do then finde, and feele, that their riches, wealth, and prosperitie, which the Lord gaue them to an excellent end, haue bene vnto them many times, occasions of euill. That good man Augustine saith, that pride is a sicknes, or disease, that commeth of riches. Also, gold is the matter, or cause, of cares, labours, toyles, feares, and of all vnquietnes: it is perilous to the possessors of it, and a great weakening of vertues, in all them that set their harts vpon it. And Chrysostom saith, that riches are a schole of malice, enuie and hatred. Christ Iesus therefore our heauenly schoolmaster saith: Blessed are the poore in spirite, for theirs is the kingdome of heauen. And againe: Lay not vp for your selues treasures in the earth. Also, You cannot serue God and mammon. And yet this is euer to be vnderstood, that riches of themselues are not euill: but as they be to the wicked and vngodly, hinderances of vertues, so they are to the faithfull seruants of God, helps and furtherances, of many good things, godly actions, and very charitable works. For godly men, do possesse their riches, be

Augustine.

Matth. 5.
Matth. 6.

be they neuer so ample and infinite: and are not possessed of their wealth and goods: their riches are drudges to them, and not they to their riches.

148 EVen as gold is tried with a touch stone: So is man tried with gold. And as Chilo the Lacedemonian saith: Gold doth most manifestly prowe and declare, what they be, that owe it. And like what the touch stone is to gold, the same is gold to man. The touch stone with rubbing the gold or siluer vpon it, sheweth plainly what kind of gold or siluer it is: and gold it selfe doth in like maner most easily bewray, what maner of man one is. There is no touch stone in all the world, that doth more truly touch and trie, al degrees of vertues and vices, than gold, wealth, and abundance of riches. The Israelites being very inclinable to the superstitions of the Egyptians, were no sooner out of Egypt, but they made a calfe of gold and iewels, the which they worshipped, in stead of God. And in the land of promise, they oftentimes consumed and wasted their gold and treasure, in making of idols. Whereupon did arise that great complaint, which the Lord maketh by the prophet Oseas, saying: I haue multiplied their siluer and their gold, which they haue made Baal: as if he should say, I haue giuen the Israelites great store of siluer and gold, which they most wickedly haue wasted, in making of the idoll Baal. And by the same prophet the Lord saith: Their siluer and their gold, haue they made idols, for themselues to serue. But men that are godly, and of sound and Christian religion, do bestowe their goods, their wealth and riches, vpon building, and repairing temples and churches, dedicated to the holy seruice, and true worshipping of God: in feeding the poore saints of God: in redeeming captiues: in prouiding for poore widowes, and orphanes, and in doing such other vertuous and godly deedes of charitie. The nobles of the Israelites, returning from the captiuitie of Babylon, did bring their substance and riches, to build the temple of the Lord. And Tobias did feede the hungrie, and gaue clothes to the naked. The wise men of the east contrie, opening their treasures, offered vnto the Lord, gold, frankincense, and mirrhe. And now in our time, that is truly offered vnto the Lord, and is vnto him a sweete smelling sacrifice, which is giuen to the poore distressed seruants of God. I remember a report giuen out of one Emedeus, when certaine orators talking with him,

Exod. 32.

Ose. 2.

1. Esd. 2.

Tob. 1. & 2.

Matth. 2.

him, demanded whether he kept any hounds, or not: he presently shewed vnto them, a great multitude of poore beggers, sitting all togither, these saith he, are my hounds, with these do I hunt, after the kingdome of God, these do I keepe and feede euery day: the Lord send many such huntesmen.

149

Hieronymus saith, that it is a part of sacrilege, not to giue vnto the poore, that which is their owne. That is, whatsoeuer thou art able to spare: Money, meate, clothing, harbour, counsell, comfort, and whatsoeuer els thou art able to do. That is not lost, which thou dost distribute among thy poore brethren and sisters, in the worlde. For as Salomon saith: Prouerb. 19. He lendeth in bancke vnto the Lord, which hath pitie, and sheweth mercy vnto the poore. It can not be lamented and bewayled inough, to see how infinite thousands in the world, do most vainly, yea most vilely and wickedly, spend and lauish out, the goods and riches, wherewith the Lord hath put them in truste, to the end that they should vse them to his owne glory, and the good of his church. Some vnder the colour of religion and holines, with their goods and golde, do maintaine superstition and false worshipping, in stead of the true seruice of God: some do spend them, vpon pride and voluptuousnes: some purchase houses, landes, many garments, much apparell; and very many with their wealth and riches, do pinch, nip, and oppresse their neighbours: but all this while, the poore are hungrie, naked, colde, in prison, contemned, despised, and fewe, yea very fewe, do regard or comfort them. It behoueth vs, which do beleeue in one almightie, euerliuing, inuisible, and incomprehensible God, and liuing in a most christian common-wealth, do professe true and sincere religion, so surely grounded, and built vpon the holie, infallible, and inuincible word of God, that neither wicked man, hell, nor deuill can preuaile against it, continually to be doing good, and still caring most, how we may please God best, and to answer our faith and profession, with holines and righteousnes of life and conuersation: And so to contemne this deceitfull and momentanie world, that most willingly we may follow the steps of our sweete Iesus, who saith: The foxes haue holes, and the foules of Matth. 8. the aire haue nests, but the sonne of man, hath not where to lay his head. True godlines is great riches, if thou wilt be contented, with that thou hast. Theeues cannot steale it, mothes, cannot eate it, neither can it be consumed with canker or rustines.

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The carbuncle, is a very precious stone, to see to, like an hot burning cole of fire, shining exceeding brightly, the which as Plinie affirmeth, feeleth no fire, neither is it molten, changed, or mollified therewith. If thou shalt take it, and close it fast in a ring of leade, and cast it into the fire, thou shalt see the leade molten and consumed before thy face, but the carbuncle remaining sound and perfect, without blemish, as before: for the fire worketh vpon the leade, but vpon the carbuncle it cannot worke: Euen so, Christ our sauiour, being in the hot scorching fire of his torments, suffered and died as he was man, but as he was God he neither suffered nor died. The fire of his afflictions, wrought then vpon his manhood, but his diuinity and godhead continued perfect, and vtterly vntouched. That he might put away our sinnes, he imbased himselfe, taking vpon him (as the apostle saith) the shape of a man, and was made like vnto man, and was found in his apparell as a man. He humbled himselfe, and became obedient vnto death, euen the death of the crosse. But the most excellent brightnes of his diuinitie suffered no eclipse, neither could by any waies or meanes be darkened. He euer was, is, and euer shall be Christ, and equall to his father, touching his godhead. So, in like maner, all they that be surely grounded, and throughly grafted in Christ Iesu, although in the Lords quarrell, for the triall of their faith and religion, they shall beare many weightie crosses, suffer infinite and most sharpe afflictions, vndergo innumerable and bitter persecutions, and shall be acquainted with all maner troubles, calamities, and sorrowes, so that they shall seeme euen to be molten, with the furie and hot burning heate thereof: yet notwithstanding, their carbuncle, that is, their faith in Christ, their hope, their loue of God, and comfort in the Lorde Iesu, will neuer shrinke, neuer quaile, neuer be shaken, neuer giue ouer: but will euer remaine stedfast, perfect, immutable, strong, and so bold as a lyon: The children of God will say still with the Apostle: We are cursed, & we blesse. We suffer persecutions, and we beare them: We are blasphemed and we pray. Againe, who shall separate vs from the loue of Christ, shall tribulation, anguish, or famine, &c. As if the true christian man should saie: No, none of all these, nor whatsoeuer els can happen, or shall be inflicted vpon vs. 150 Philip. 2. 1 Cor. 4. Rom. 8.

As the sea, although it receiueth, an vnspeakable multitude of flouds & riuers, which do run into it, yet neuer runneth 151

ouer, neither is so full, that it will receiue no more: So, euil and wicked men, are neuer satisfied, with malice, enuie, and hatred, neither make they any ende, of their trecheries, sins and iniquities: but with the goades of some, they are stirred vp and pricke forward, to commit others, worse and more detestable then the first: So that one deepe calleth on another, because being deluded, with the lyeng shadowes of false good things, they make no account of, but contemne and despise, those things that be true, sound, and good indeede: And do euen feede and as it were franke themselues with euil, and all abhominable things, and yet (such is their greedines) they are neuer satisfied, they haue neuer ynough.

152 As fire brands and wood, being kindled and set on fire, do giue light and warmth vnto others, which are cold and in darknes, but are wasted and consumed themselues; so that others receiue the benefite, and they the losse and spoile of themselues: So an vnlearned and vngodly minister, whiles without repentance or remorse of conscience, he deliuereth the word, and ministreth the sacraments vnto others, which are prepared, knowe what they do, and do reuerently heare the word, and worthilie receiue the sacraments, doth onely hurt himselfe, the rest receiue comfort by the worde, and are edified by the sacraments. They are saued, though he perish.

153 Our soules in our bodies, may well be compared, to that greene precious iewell, called Smaragdus, in the hand of a rude childe, or of a slouenly and vnmannerly carter: Our soules are most excellent, and precious iewels, in the regiõ and countrie of mortall men, no whit, or very little esteemed, but in themselues very precious and immortall: Which our God, that highest and most heauenly ieweller, by his excellent and incomparable wisedome, hath wonderfully polished, and hath coupled and ioyned them vnto the leaden rings of our bodies. And euen as it greeueth and maketh sorrowfull, a skilfull and expert ieweller, when he beholdeth and seeth, those iewels and precious stones, which he with all his wit, industry, and arte, hath trimmed and polished, to be tumbled and tossed, in the foule and filthy fingers, of children and fooles, who neither knowing them, nor esteeming them, do soyle, blemish & despise them:

Euen

Euen so, our heauenly father, when he seeth our soules, the which he hath created, after his owne similitude and likenes, to be in the midst and depth, of the corrupted cogitations, wicked and beastly thoughts, and hellish imaginations of our harts, he taketh it heauily, and in euill part: insomuch that he crieth out, sayeng: Why thinke yée euill in your harts? And by his holie prophet Ezechiel: I know the thoughts of your harts. That hi- Math.9. Ezech.11.
storie of old Hely in the holy booke of God, is euer to be remembred: When he heard tolde vnto him, they heynous déedes, and most intollerable euils, which his sonnes had committed, he did but sleightly and slenderly reprooue them, when he ought sharply to haue chastised, and corrected them. Therefore the Lorde spake vnto him, and saide: Thou hast honored thy children more 1.Samuel.2.
then me, therefore will I cut off thy arme, and the arme of thy fathers house. And shortly after the Scripture saith: That his sonnes were slaine in fight, and that Hely himselfe fell backward out of his chaire, and broke his necke. God grant that this exam- 1.Sam.4.
ple of Hely and his sonnes, may be a warning to all parents, to traine vp their children in the feare and nurture of the Lord, and to punish their sinnes and vices, so often as they perceiue and know them. But againe, the vngodly motions, and mischieuous thoughts of our harts, what are they els, but children and brats of our owne breeding? The which we ought very seuerely to restraine, and without pittie, to punish them sharply, when they are vnruly, and wil cast from them, the empire and gouernment of reason, offending God, and dangering our soules: If we do not, howsoeuer we breake not our necks in this world, we shall perish for euer in the world to come.

IF thou dwellest with prophane, vngodly, faithlesse, and wicked men, and dost still hold fast, and kéepe surely, the faith, religion, profession, and integritie, and honestie of life and maners: and dost so beare and endure, all their spites, malice, obloquies, contumelies, railings, ratings, and what else soeuer shall be offered and done vnto thée, that thou neuer swarue nor fall, from the state of nature, grace, feare, faith and loue of God: It is an euident argument, and a manifest proofe, of a great and Christian magnanimitie and courage, that is in thée, of excellent vertues, and of the holy Ghost himselfe that dwelleth in thée, and doth arme and strengthen thée, against Sathan, and all his cun- 154

ning sleights and violence. For euen as a loking glasse, though it be most cléere and cleane, with the foule breath, of those that blowe vpon it, is obscured and dimmed: euen so, a man that is honest, vertuous and godly, with continuall custome, acquaintance, and familiaritie, of dishonest, vngodly, and graceless men, is oftentimes corrupted, infected, and blemished. And therefore Eccles. 31. Ecclesiasticus saith, Whoso toucheth pitch, shall be defiled with pitch, &c.

155 IF it shall happen, that a planet otherwise very benevolent and wholsome, shall be ioined to other starres or planets, which are malevolent, and of bad influence, it also will send forth influence that is evill and vnwholsome: Euen so, a man that is vertuously given, and well bent to godlines, if he shall take and ioyne vnto him, prophane, wicked and vngodly men, in too much acquaintance, custome and familiaritie, he also at the length, will become prophane, and vngodly, as they be. For, all for the most part, are wont to imitate the maners of them, with whom they are conversant and familiar, vnles they have some speciall gifts, and strength from God, to preserve and to kéepe them, from such baits and snares, as Sathan is wont to spread and lay abroad, in the persons, and maners of men, badly and lewdly disposed.

156 THat we may perfectly behold and sée a thing, it behoveth that there be some space, betwéene our eies, and the object, or thing that is to be séene: So, that we may sée the world plainly, and throughly loke into it, it is requisite, that there be some distance, betwéene vs and it. But evill, lewd, and vngracious men, which please themselves, in all things, that displease God, séeing they are the world it selfe, how can it be, that they should sée it, when there is no space nor distance betwéene them, and it? So then, if thou wilt sée the world, and all the vanities, flickerings and deceits of the same, be not one with it, fashion not thy selfe after the maners of it, be stil at ods with it, let there be a distance and space betwéen you, so shall it never deceive thée.

157 EVen as the eie, doth not sée, the lids of the same, because there is no space betwéene the eie and them: So the vaine and pestilent sort of people, cannot sée the world, because they are not separated from it, by any distance, or space at all. In

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the middeſt of Babylon, they ſée it not: in the middeſt of Sodom, they cannot perceiue the filthines, nor féele the ſtinch thereof: they haue eies and ſée not, they haue eares & heare not, they haue hands and handle not, féete and go not &c. They are in the world, of the world, and the world it ſelfe: therfore they loue the world, they inhaſe, and imbrace the world. They cannot, they will not, ſpie any faults in the world. To them, the ſtinch of the world, is a ſwéete ſmelling ſauour, the foulnes of it, is excellent beautie, the corruption of it, is perfect godnes. That saying of the Pſalmiſt agréeth well with worldlings: Fire came down vpon them, and they did not ſée the ſun ſhine. This fire that the prophet ſpeaketh of, is an extraordinarie and rotten loue of themſelues, which bringeth ſuch a darknes vnto them, that couereth and ouerwhelmeth their vnderſtanding: it blindeth their eies, and ſtoppeth their eares: it doth manacle their hands, and fetter their féete, ſo that in all godnes they are ſenſeleſſe. The ſunne that the prophet meaneth, is that whereof mention is made in the booke of Wiſedome: The ſun ſhine of vnderſtanding, is not riſen, or hath not appéered vnto them. Pſalm. 58. Wiſd. 5.

158

EVen as oyle doth cauſe the fire to flame: ſo flatterie doth miniſter nouriſhment to error. Beléeue not a flatterer, for vnder the perſon of a moſt ſwéete friend, he is a moſt bitter enimie. It is not for nothing, that Salomon ſaith: He that flattereth his neighbor, laieth abroad a net before his ſteps, to trap and to take him withall. It is the office, and as it were the profeſſion of a cunning flatterer, with his ſmothe words, and ſoft and fugred ſpéeches, to vndermine, ſupplant & deceiue men, and to draw them into ſome dangers and ſnares, whereout they ſhall not eaſily eſcape, but with ſome harme. Euen as the end of an Orator is, with eloquence to perſwade: and the end of the phyſition, with medicine to cure and to heale: ſo the end of the flatterer is, with his humble communication, and ſwéete alluring talke, to deceiue. Be ſure of this one thing: whenſoeuer an euill and wicked man, or one that is vaine and prophane, doth ſéeme to ſtoupe and to crouch vnto thée, in his words and ſpéeches, then is he ſpreading his net, and caſting in his minde, how to deceiue thée, and to bring one euill or other vpon thée. Plato calleth a flatterer, a wilde beaſt, that is very peſtilent, and hurtfull to mankind, and ſaith he is like an vncleane deuill, that féedeth Proverb. 29.

deth mens minds, that are not wise and warie, with deadly dainties, and with foule things that are dangerous and poysonfull. He also compareth a flatterer, with a sorcerer and a witch. And in my iudgement, there is no theefe worse, nor vnworthier to liue in the world, than a flatterer: because he doth not onely rob men, of their mony and goods, but also of reason and iudgement. Augustine saith, there be two kindes of persecutors: one is of them that dispraise thee, the other of them that flatter thee: but the flatterers tong, doth hurt thee more, than the persecutors hand. Hieronymus saith, that nothing doth so easily corrupt mens minds, as flatterie. Indeede there is no musick more sweet and pleasant to mens eares, than flatterie, and yet none more pernitious and pestilent, than it.

159 As a loking glasse doth imitate, whatsoeuer is set before it, and doth represent the likenesses of them that loke in it, but by a contrarie way, for it sheweth the right side, to be the left, and the left side to be the right, and if thou loke into the east, it doth represent thee, loking towards the west: Euen so a flatterer, in voice and in gesture will imitate thee. If thou laugh and be merie, he also will be pleasant and merie: if thou weepe, he will weepe for companie: if thou wilt backbite and slander a man, he will take thy part, and will, with railings, obloquies, and slanders, euen grieuously wound the same man. And if thou wilt praise thy selfe, he will helpe thee: or if thou louest, to heare thy selfe praised of others, he will carrie thee, as it were vpon the wings of praises and cõmendations, vp into the cloudes, & loftie skies. Through his subtil sleights, and craftie deuises, he turneth and bendeth himselfe euerie way: When he will worke vpon men, that be sad and heauie, he is presently translated into their humor: with men that are remisse, he dealeth merily: he handleth old men gravely, and yong men courteously: with wicked men he is bold and impudent, and with libidinous and lecherous people, he is filthie and shameleese. The flatterer hath alwaies, at his fingers ends, and ready vnder his girdle, the gestures, voices, inclinations and dispositions of all persons, high and lowe, he leaues out none, that he may deceiue all. He will praise thee in thy presence, and scorne thee in thy absence: that old prouerbe, Out of one mouth commeth both heate and cold, serueth well for flatterers. Plinie reporteth that there is a fountaine in Dodona,

which

which doth kindle fire brands, that are extinct, and doth extinguish them when they are kindled: So a flatterer is double tonged, he now extolleth thée, and doth set thée aloft with great praises, and by and by, he will cast thée downe, with iniuries and wrongs. Against such the Lord himselfe speaketh: My people, they that say thou art happie or blessed, do deceiue thée. And againe: Wo be to you, that call good euill, and euill good. Esai. 3. Esai. 5.

160 A Viper, although she be pestilente and poysonfull, yet notwithstanding, whiles she is nummed with colde, she may safely be handled, not bicause she hath no poison in hir, but bicause in hir colde and numnes, she can not vse it: Euen so pernicious and dissembling hypocrites, do somtime want opportunitie and power, to practise and to put in execution their wicked and detestable trecheries, but good will they neuer want, for that doth daily grow, and increase in them. Therefore indeuor must be vsed, that they may be espied, taken, & rooted out of the Lords vineyarde, least they spoile and make hauocke of it. They are those fores that are spoken of in the Canticles: Which do dig and turne vp the vineyards. I meane the subtle and obstinate papists. Cant. 2.

161 As the skin of a fore is of some valure, and in request, but the flesh is nothing worth: So outward shewes of holines, are highly estæmed with hypocrites, but cleannes of the hart, and inward puritie, is of them no whit regarded. A certaine man being disposed to tearme his great enimie, cruell and deceitfull, he called him a lyon and a fore: A lyon for his tyrannie, and a fore for his fraude. And one Lysander in the like case, said: That if the skin of a lyon be not inough, it must be peeced and inlarged with the skin of a fore: Whereby he meant, that if force and violence would not serue, but come short of that crueltie, that a tyrant would faine practise, he must adde deceit, to do that he desireth. So that old men in times past, did by a fore vnderstand, wilie, craftie, and deceitfull men, that would couer their vilenes, with a vaile of vertue, as all hypocrites do. No doubt, there be in these daies of ours, not a fewe most cruell and blodie tyrants, that carie within them, as cruell, blodie, & traiterous harts, to the true saints & seruants of God, as euer Pharao did to the Israelites; Cursed Cain to good Abel, and as Iudas to Christ. But yet they perceiue, that their open bling of their cru- Hypocrites.

eltie

Papists, foxes, and hypocrites.

elsie cannot preuaile, and therefore they practise their cunning, fraud, deceit, and hypocrisie secretly, and (as they thinke) so closely, that it cannot be spied. But the Lord hath hitherto euer discouered them, to his owne glorie, the comfort of his people, and to their owne shame and confusion. And notwithstanding that old prouerbe, that is: An old fore is hardly snared, I doubt not, but to see or heare tell, that the old fores and yong cubs, shall all at the length, either be snared & taken by the worde of the Lord, and so conuerted, or els, so snared and knared otherwise, that they shall soner haue that they do deserue, then that they do desire. A certain writer expounding that place of the Gospel, where Christ saith to one, that said, He would follow him: Fores haue holes, and the birdes of the aire haue nestes, but the son of man hath not where to lay his head: The same expositor vnderstandeth by fores hypocrisie, by the birds or foules of the aire, arrogancie. As if Christ should haue saide: thou saiest, Thou wilt follow me: But fores, and foules, haue their holes and nests in thée, that is: Hypocrisie and arrogancie do dwell in thy hart, and how then can Christ rest or dwell in thée? Hypocrites and arrogant persons, do neuer follow Christ, whatsoeuer they pretend, and how faire a shew soeuer they make of holines & perfection.

Matth. 8. Luc. 9. Cyrillus.

162

An hypocrite is like vnto an apple, that is very faire, and beautifull without, but within is corrupted and rotten.

An arrogant person, is like vnto a goodly tall tree, that groweth and mounteth very high, but bringeth forth no fruit.

When Herode was determined to kill Christ, if he could, and yet would cloke his wicked trechery, with a pretence of vertue and holines: Christ said to them that told him of the matter: Go yée and tell that fore, &c. And also Christ saith to his disciples: Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues, you shall know them by their fruits. And the apostle saith, That they haue a shew of godlines, but they do denie the power thereof. Also the same apostle in another place saith: That sathan doth transfigure himselfe into an angell of light. No maruell therefore that his ministers are also transfigured, into ministers of righteousnes, whose end shal be according to their workes. Iob saith, the hope of hypocrites shal perish. Beware of the leauen of the Pharisies, wherein is hypocrisie. God giue vs grace to take heede and to beware of hy-

Luc. 13. Matth. 7. 2. Timoth. 3. Iob. 13. Luc. 12.

hypocrites. which would ſeeme to be, that they are not, and hate to be that they ſeeme.

163 AS ſticks and wood do nouriſh and maintaine the fire, but the fire doth waſte and conſume them: So, a man that is flattered by ſmooth diſſemblers and hypocrites, doth maintaine his flatterers, for the moſt part, but in the end they wil deuour, and vtterly vndo him. When men in old time, did feine, that one Acteon was torne in peeces and deuoured of his owne dogs, which he kept and daily fed: They ment verily, that whoſoeuer will pleaſe and delight themſelues, with paraſites, flatterers, hypocrites, and diſſemblers, and be at coſt to feede & maintaine them, at the length ſhall be deuoured and ſwallowed vp of them. And yet it is a woꝛld to ſee, that neither the flatterers, noꝛ the flattered, the deceiuers, noꝛ the deceiued, will ſee and conſider their wꝛetched and miſerable ends, which are as cleere as the ſun light at noone day. The flattered ſhal be deuoured of his owne dog the flatterer: And the flatterer himſelfe ſhal be a pꝛay to Sathan, that cruell cur and hound of hell. Thus that vngodly crue, and rabble of ſcribes, phariſies and hypocrites, do foꝛ tempoꝛall and momentanie trifles, loſe great and moſt excellent things. They exchange and forſake heauen, foꝛ earth: their ſoules foꝛ their bodies, (oꝛ rather that their bodies may be pampered heere foꝛ a ſhoꝛt time, foꝛ at the length, ſoules and bodies muſt fare alike:) They greeue the ſpirit, to pleaſe the fleſh: they abandon veꝛtue, and imbꝛace vice: and to be ſhoꝛt, they giue their backs vnto God, and their faces vnto the woꝛld, they vtterly forſake him, to be in league and loue with it. The holy Ghoſt by Salomon doth foꝛetell their ende: The end of their ioy is ſoꝛꝛow, ſaith he. And that of Eccleſiaſtes muſt euer be true: Vanitie of vanities, and all things are vanitie. Prouerb. 14. Eccleſ. 1.

164 EVen as the birdes, and foules of the aire, that they may eſcape the nets and ſnares of the foulers, are wont to flie vp on high: ſo we to auoid the infinite ſnares of innumerable temptations, muſt flie to God, and lift vp our ſelues, from the coꝛꝛuptions, lyeng vanities, and deceitfull ſleights of the woꝛld.

And euen as thoſe birds, and foules, which fall to the ground, to take the foulers baits, are taken themſelues: Euen ſo thoſe men, which do relie vpon the ſuggeſtions, and inchantments of

A threefold death.

the deuill, woꝛld, and flesh, and are taken in their traps, do die a most miserable, and as it may wel be called, an immoꝛtal death. Foꝛ though they do escape such an end, and death in this woꝛlde, as their desarts do craue, yet besides the death of nature, they shall taste of the death of hell, which is endlesse, easeleſſe, and remedileſſe. Let vs therefoꝛe whiles it is to day, lift, and stir vp our selues, and flie vnto God, with our harts and mindes, that we fall not into the nets and traps of our enimies. I know it is, an exceeding hard thing, to giue ouer thine acquaintance with this woꝛld, wherein thou art bꝛed and bꝛought vp; euen as it is hard, to bꝛing an infant to foꝛsake the bꝛests that haue giuen him sucke. The childe will loue his nurse, foꝛ hir dugs sake, though hir selfe be whoꝛish: So we are readie to loue the woꝛld, foꝛ the vaine pleasures and delights thereof, though the woꝛld indeed be a very strumpet. I wish that all would, and I pꝛay God that all may, (if it be his will) euen steale, and as it were pꝛiuily conuey themselues, from their vanities, euill cogitations, naughtie deuises, and whatsoeuer sinne they vse and take pleasure in, if it be but one howeꝛ of a daie, and I doubt not, but by little and little, they would learne to hate sinne, renounce the diuell, and despise the woꝛld. And where as now men and women, old and yong, do bestow all the houres of daies and nights, about the vanities and deceiueable pleasures of the woꝛld and flesh, yea, yea, and to serue sathan to: they would not bestow one twinckling of an eie in so bad and dangerous a seruice.

165 EVen as fire, when it bꝛeaketh out of compasse, and oꝛder, is moꝛe perilous in old buildings, than in new houses: So misdemeanoꝛ, couetousnes, lecherie, pꝛide, dꝛonkennes, and blasphemie, is moꝛe offensiue, and doth moꝛe harme in old age, then in grene youth: Foꝛ an old man, as in yeres and experience, he is beyond them that are yong and grene headed, so he ought in life and example, aswell as in counsel to instruct others. Foꝛ when an old man falleth into folly, he hurteth himselfe greatly with his sin, and other moꝛe with his example. That he is coꝛrupted bꝛedeth his owne woe, and great trouble of minde and conscience, to the church of God.

166 AS a marchant that is expert and skilfull, in his pꝛofession and faculties, will not open, noꝛ shew his rich wares, and costly

costly marchandise, vnto those whom he well knoweth, will not buie them, which do come vnto his shop or warehouse, either as curious persons, or as crafty spies, and subtle searchers, not with any purpose to buie, but to do some euill: and calleth vnto him onely those, whom he knoweth to be very willing and desirous to buie: Euen so the Lord his maner is, not to open his heauenly mysteries, and the déep secrets of his sacred, and most holy word, vnto them, whom he perceiueth and séeth plainly, to séeke after them vainly, and curiously, or with a wicked minde, and corrupted purpose, to search them out, to the end they may tread, and trample them vnder their féete: and doth call them onely to the true knowledge of his lawes and ordinances, and doth instruct and teach them, whom he is sure, will both profit themselues, and others thereby. Giue not that which is holy (saith Christ) vnto dogs, neither cast ye pearles before swine. When Herod was very desirous, that Christ standing before him, would shew some miracle, Christ would not onely, not do any miracle or wonder, but also not vouchsafe him one word for answere. And when the Iewes said: we would sée a sign of thée, he answered: A wicked & adulterous generation séeketh a signe, but no signe shal be giuen vnto it, but the signe of Ionas the prophet. But before his disciples, and others that were with them, he did shew many and great wonders, when they did not aske for any. But the Iewes did aske, and went without, bicause they had no minde to be conuerted, either by his words or works, but onely to sée his miracles, and to heare his words, to the end (if they could) to trap him, and to quarrell with him. If thou wouldst profit therefore by the word of God, when thou doest read or heare it, bring with thée faith and humilitie: for God resisteth the proud, and giueth grace vnto the humble and lowly.

Matth. 7.

Luk. 23.

Matth. 12.

167

As that drie skin which a snake doth cast, to renew his age, hath in it the shape, likenes, and prints of eies, and that thin rynde also, wherewith the eies of the snake are couered, and yet indéed hath no séeing eies: So, the wicked & vnbeléeuing Iewes, did séeme to haue eies, but indéede they were blinde, and idle and emptie skins, and rindes without sight: they were men, but not of God: they had eies of the flesh, but none of the spirit: they could sée creatures, but they had not one eie, to behold the creator. And as for Christ, they had no more sight nor knowledge of him,

than they had of the sun and moone, when they were yet in the wombes of their mothers. The diuine miracles of Christ, were most pure, and clere loking glasses, without blemish, spot, or deceit, wherein they might haue seene, both the omnipotencie of him that wrought them, and also their owne most miserable and wretched estate, howbeit they were so stone blinde, that they could not see the glasse, much lesse themselues in the glasse. So that when they sought after Christ, and to see his miracles, this might well haue been said to them: *Quid caco cum speculo?* What should a blinde man do with a loking glasse? The Euangelist saith, that they came vnto the Lord, that they might despise his mysteries and wonders. And they said: We know not whence this fellow is. But bicause they came vnto him onely vpon their feete, and departed far from him, in their harts and mindes, for they came vainly, curiously, and deceitfully, therefore the Lord did most sharply reprowe them, and that which they demanded, they neuer obtained. The papists no doubt, notwithstanding their braue shewes, and bauntings of religion, holines, and deuotion, are in the same predicament with the incredulous Iewes. Let vs therefore take the counsell of the holy Ghost, which saith: Thinke of the Lord in goodnes, and seke him in the singlenes of hart: for he is found of them that tempt him not, and appeareth vnto them, that put their trust in him. Let vs come vnto Christ, with a true hart, and in the fulnes of faith. Many do come to church to heare the word of God, at the mouth of the preacher, but all profit not, bicause all do not come with humble mindes and lowly harts, to that end.

Matth.2. Iohn.9. Wisd.1. Heb.10.

168

So of many men, comming into a goldsmithes shop, one buieth a chaine of gold, another a costly ring, some a rich iewell, and some buie plate cunningly and curiously wrought, and some one among the rest, stoupeth downe, and taketh vp a blacke cole, which he turneth and tumbleth in his hands, till it soile and make blacke his fingers: Euen so, very many do come to the church, to heare the word preached, and do learne and beare away, exceding good, and heauenly lessons, and do gather great strength to their faith, and much comfort to their soules, and peace to their consciences: and some againe do come, without any such good purpose, intending to take some occasion, to quarrell with the preacher, and to marke, if any thing fall from him, vn wisely,

vnwiſely, vndiſcrætly, or barbarouſly, wherewith they may ſport themſelues, and ſcorne him: ſuch, as they came with wicked purpoſes, and cauilling mindes, ſo they depart with harts as hard as adamants, ſeared conſciences, and braſen faces, ſo blodles that they cannot bluſh, far worſe than when they came. The preaching of the Goſpell is in deede, a very rich ſhop, fully and throughly furniſhed and ſtored, with iewels of great valure: to wit, with moſt wiſe, holy, and heauenly ſentences, proceeding from the almightie himſelfe, through the mouth of his ſeruants, though ſelie wormes, and mortall men. And whoſoeuer will come worthily, to the preaching of the Lords lawes, and ordinances of God, and of the Goſpell of Chriſt Jeſus, he muſt come, with an holy and godly minde, deſirous to vnderſtand, and to know the will of God, that he may do it. They that come thus vnto the Lord, do moſt certainly learne, thoſe things which appertaine to the ſaluation of their ſoules. Such onely, doth the holy Ghoſt inſtruct, teach and comfort, and doth inflame them with a wonderfull loue, of the holy word, and heauenly things. But the Lord ſendeth emptie away, all ſuch hearers, as approch and come nære vnto him, with their eares and lips, and are diuided far from him, in their harts and mindes, being full of hypocriſie, deceit, and all abhomination. To them ſpeaketh the Lord himſelfe by Ezechiel the prophet: Shall I make anſwere vnto them when they aſke me any thing? as if the Lord ſhould ſay, I will not. Ezech. 14.

PLinie reporteth in his 14. booke, that myrrhe doth keepe mens bodies from corrupting, and preſerueth them from putrifaction, and rottennes: but howſoeuer that is true, or otherwiſe, this is moſt true in the children of God, that calamities and afflictions, taken and borne patiently, do profit and preuaile much, to keepe out ſoules from the corruption, and canker, of grieuous euils, and heinous ſinnes, and from being ſpotted of this wicked world. For when we are afflicted, then do we flie vnto God, in our dangers and extreunties, as to our only refuge, beſides whome there is none can helpe, or comfort vs. We crane and beg moſt earneſtly his mercie, and do make great haſte, and euen ran as it were, to meditate of his omnipotencie, and readines to do vs good, and to deliuer vs. And although we ſee our ſelues, to be as it were baniſhed ſoules, and trolled with a thouſand troubles, and to be euen abiects among men, & to be thruſt 169

out.

out of the societies and companies of worldlings, yet we never forget, the goodnes and mercies of God, nor cast out of our minds, the remembrance of his louing kindnes toward his seruants. The loue and fauor of God, is euer before the eies of his saints, and their calamitie doth euen stay, and rest it selfe, in the swéte remembrance, of heauen and heauenly things: though they be sore wrong in this life, and grœuously pinched, yet they are neuer so oppressed, that they be discomforted. In the midst of mourning and sorrow, they do wonderfully reioice: in extreme pouertie, they fœle no want: they seéme daily to be cut off, and yet still they increase and florish: they are still afflicted, and yet continually refreshed.

Thus doth it come to passe, that an admirable greatnes, of loue and obedience, towards the Lord, doth grow very feruent, and hote in them. For they vnderstand, that they be therefore afflicted, that they should flie vnto God, the heauenly and onely comfort, as a most strongly fenced tower, and inuincible castle, that they may be turned from their sinnes and be saued. Tobias knowing so much, saide: O Lorde, when thou art angry, thou shewest mercie, and in the time of trouble, thou forgiuest them their sins, that call vpon thée. And the Lord (saith Iob) woundeth, and he healeth, he smiteth, and his hands shall heale againe. And the kingly prophet Dauid saith: Thou art my refuge in my trouble, which compasseth me round about. And againe: The Lord is hard at hande, to them that are of a troubled hart, and will saue the humble and lowly in spirit. And the Lords words, by Ose the prophet are these: In their tribulation, they will rise vp earely, and call vpon me. For the Lord his maner and custom is, to helpe and succour the afflicted, which call and crie, for his heauenly comfort. Hérehence is that of the Euangelist Iohn: Your sorrow shall be turned into ioy: And that of the apostle: As you are companions of the passions and sufferings, so shall yée be, of the consolation and comfort: And that also in the Actes: We must enter into the kingdome of God, through many tribulations. And holy Iohn in the reuelation, speaking of the saints which haue, and shall haue the fruition of God, in heauen, saith: Those are they that came from great tribulation. Hérevpon, Augustine saith exceeding well. That the Lord hath appointed thée to suffer, it is a scourge of him, that chastiseth thée, and not a punishment of him that condemneth thée. Who woulde not then,

Tobias.3.

Iob.5.

Psal.32.

Psal.24.

Ose. 2.

Iohn.16.

2.Cor.1.

Acts 14.

Apoc.7.

then, be well contented with troubles and afflictions? Who would not willingly vndergo, the indignation, malediction, and persecution of wicked men? Who would be afeard, of the spite, malice, and whatsoeuer this wicked world can say or do? Seeing the sequell vnto the sons and daughters of God, is to be exalted, and extolled into heauen, and to be placed there, at the right hand of the almighty, through and with the Lord Iesu, world without end. The forenamed saints of God, and other holy men, from age to age, in the midst of their calamities, did still remember themselues to be men, borne vnder that condition, that their liues should euer be open, and subiect, to all the inuitable darts of infinite troubles, and that there was no refusing, to liue and leade their liues, in that condition, whereunder they were borne: And whiles they called to minde the euents of other men, they knew right well, that no new thing, had happened vnto them. And indéede, the remembrance of mans condition and estate, and of a common law, and lot as it were, incident to al, doth mitigate the paine of troubles, and doth make their burden the easier to bear. And this is a thing, euer obserued, and noted, in the children of God, that they are so far from impatience, and from repining at their afflictions, that euen in the depth of their miseries, they thinke themselues happy, that they are counted worthy, to suffer any thing for Christs sake. It were a great booke matter, to remember all those, that are mentioned in the holy scriptures, which euen shrinking, and falling away from God, haue béene recouered, reclaimed, and healed, by afflictions and tribulations, as it were with physicke and medicine from heauen. O how great is thy goodnes, how incomparable is thy clemencie, how infinite and endles is thy mercy, O heauenly and most holie father? Which dost therefore afflict vs, that thou maist chéere vs vp againe: Thou dost therefore hold vs downe, that thou maist comfort vs, and dost suffer vs, to fall into diuers and sundry calamities, that we may learn to know thy righteousnes and mercies. All these things thou dost, not of hatred to vs ward, but of loue, not to destroy vs, but to bring vs to thy glorie.

As the aire is cléered, with the brightnes and shine of the sun, and when the sun is downe and set, the aire is couered with darknes: Euen so the minde of man, when it is purged & cleared, with heauenly wisedome, sought and drawne out of the word of God, 170

God, doth shine most excellently, and sendeth forth, a pure and perfect light of christianitie, which may most easily be decerned, to proceed, and to come from God himselfe: But being without that true light, it is ouerwhelmed with an horrible and fearfull darknes, and giueth out nothing, but filthy mists, and stinking vapors, which do spring and rise, out of the corruption, and rotten nature of man, and euen from hel, and sathan himselfe. How can it be, that darknes, and blindnes, should remaine and rest, in that part of man, which the holie Ghost, the authour of all light, and the onely light it selfe, hath chosen to be his owne seat, and holy habitation? Can error flowe, out of the most pure fountaine of wisedome: It is not possible, that from the onely centre of all goodnes, a line of wickednes should be drawne: And can the fruits of death, grow out of the tree of life? These are vnpossible things. And on the otherside, where the holie spirit of grace and might, hath not place, and possession, there is nothing to be found, but blindnes, error, sin, iniquitie, and all abhomination, yea, and all the fruits of eternall death it selfe.

171 EVen as a bitter potion, is not saide to be vnprofitable, nor without hope, when health and soundnes doth follow, although it be exceeding bitter to him that taketh it: So sharp and pinching calamities, wherewith the Lord doth exercise, now and then his children, are not to be counted idle and in vaine, when some peace of conscience, and comfort vnto our soules do follow, that when the iustice of God is seene, many may be amended, and the faith and patience, of many may be tried. For nothing is more availeable, for the aduaunceing of the praise and commendation of true vertue, then calamitie it selfe, taken and borne patiently, for Christs sake.

172 AS yong chickins are in safetie, from the hauke and puttocke, so long as they straie not, from about the wings of their dams, and when they do straie, far from them, they are easilie taken, of euery vermine: Euen so, they that depart not from God, but keeping themselues neere vnto him, do walke, and lead their liues, within the compasse, and limits of his lawes and ordinances, are most safely kept by him, from the force, inchantments, engins, and all the subtle deuises of sathan and his instruments: but if they forsake God, and not regarding his

word,

word, diuide themselues from him, by their sins and iniquities, they must nedes fall into the tallons and iawes of that tyrannicall hawke and hound of hell, from whence there is no deliuerie. Whose whole indeuor and labor is, like a roaring lion, to seke whom he may deuoure. 1.Pet.5.

173 EVen as, it is a thing very commendable, and worthy praise, that a soldier, do euer beare about him, the signes and badges of his captaine, that it may appere, to whom he belongeth: So is it no little honor, to a true christian man, to passe through manie dangers, and to be experienced in many troubles, and to indure many afflictions for his captaine, Christs sake. For sorrowes, verations, and tribulations, are the armor and badges of Christ. And therefore the apostle, which for Christs sake suffered many things, saith: I do beare about in my body, the marks of the Lord Iesu. Galat.6.

174 EVen as the sun, which vnto eies being sound, and without disease, was very pleasant and wholsome: vnto the same eies, when they are seble, sore and weake, is very troublesome and hurtfull, and yet the sunne, euer all one, and the selfe same, that it was before: So, God that hath euer shewen himselfe, benigne and bountifull, to those that were kinde, and tender harted, towards his saints, and mercifull, to those that shew mercie: vnto the same men, when they fall into wickednes, and grow to be full of beastly crueltie, the Lord sheweth himselfe to be very wrath and angrie, and yet still one, and the selfesame immutable God, from euerlasting, to euerlasting. So that, we se the Lord, to beare and shew himselfe vnto men, according to that, which he knoweth them to be. The prophet Dauid had great knowledge, and no small experience of this, when he said: The Lord will reward me, according to my righteousnes, and according to the cleannes of my hands, in his owne eie sight: with the holy thou wilt be holy, and with the froward, thou wilt deale frowardly. When the wicked and vngodly, do prouoke the Lord, to anger, and euen pull vpon themselues, through their rebellion and hardnes of hart, some iudgements, plagues, or scourges, then they thinke, that the Lord dealeth hardly, and frowardly, when as notwithstanding, he is most holy, and most iust. Psal.18.

175 AS a loking glasse, doth shew, whatsoeuer thou shalt set against it, if thou shew thy selfe pleasant and milde vnto it, it also will shew it selfe, milde and pleasant vnto thee,

and if thou beest angrie, and full of wrath and indignation, thou shalt perceiue in like maner, the countenance of the glasse, to be, as it were furious, and cruell to behold, whereas notwithstanding the glasse is one, and the same: So God, whereas he is one, and the selfesame immutable and euerlasting God, and as it is
Sap. 7. said in the booke of Wisedome, A glasse without spot or blemish,
is sometimes compared to a gentle lambe, and sometimes, to a
Esa. 53. fierce and terrible lion. Esaias saith of him: Euen as a sheep vnto the slaughter was he led, and as a lambe before the shearer, so he
Iohn. 1. opened not his mouth. And Iohn Baptist saith of him also: Behold the lambe of God, that taketh away the sinnes of the world.
Matth. 11. And Christ speaketh of himselfe: Learne of me, for I am meeke and lowly in hart. These and such other places do shew the mildnes and kindnes of our God. But the prophet Esay speaking of
Esa. 5. him againe, saith: The furie of the Lord, is waxen hot against his people. And a little after: His voice is, as the roring of a lion.
Amos. 3. And Amos the prophet saith: A lion of the tribe of Iuda, hath the victorie. Christ himselfe affirmeth, that he is mercifull to-
Matth. 5. wards them that be mercifull, saying: Blessed are the mercifull, for they shall obtaine mercie. And touching the Lords maner of dealing with cruell and vnmercifull men, Iames the apostle
Iac. 2. saith: Ye shall haue iudgement without mercie, that sheweth no mercie himselfe. Thus do we plainly see, how diuersly the Lord sheweth himselfe: to wit, mercifull, to those that be mercifull, and to those that be merciless and cruell, he sheweth himselfe sharpe and seuere. Christ declareth in his Gospell, that he will say vnto the good, in the last iudgement day: Come ye blessed children of my father, possesse a kingdome prepared for you, from the beginning of the world: for I was hungrie, and ye gaue me to eate, &c. O sweete and comfortable saying to the children of God. And to the wicked he will say: Depart from me ye cursed ones, into euerlasting fire, prepared for the diuell, and his angels: for I was hungrie, and ye gaue me not to eate, &c. O doleful, and fearfull curse, well had it beene for them, if they had neuer beene borne.

Our sauiour Christ in his holy Gospell, that he may teach vs,
Ioan. 10. his care & loue towards vs, compareth himselfe to many things:
Matth. 13. Luc. 8 Matth. 25. Luc. 14. calling himselfe somtimes a shepheard: somtimes an husbandman: somtimes a man: somtimes an housholder: and somtimes also a king calling his seruants to their accounts, rewarding wel

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the good, and condemning the bad: and sometimes also a king, bidding all to a marriage, and to a wedding dinner. For thus it is written: The kingdome of heauen, is like vnto a man a king, which made a great marriage for his sonne. He is called a man a king, that we may vnderstand him to be bountifull and mercifull toward vs. But not long after it is said: When the king heard it, he was angrie. When he is noted to be angrie, he is not called a man a king, but king onely. And as we read the scriptures, we find that Christ is called by diuers and sundrie names, and all to expresse his nature and disposition vnto vs. He is said to be wonderfull, a branch, iust, comely, beautifull, Iesus, Messias, a saviour, saluation, a rocke, a corner stone, a counsellor, strong, beloued, the sun, a captaine, a giant, a bridegroome, the east, the prince of peace, the father of the world to come, a lord, an high priest, a physition, Emanuel, an eagle, a mediator, a fountaine of water of life, the bread of life, the way, truth and life, a light, the rote of Iesse, a swift destroier, and by many other names is he called, as we shal finde in the scriptures, as we read, and marke them well: and yet he the same God, and as Iames the apostle saith, Without any shadow of change. He brought, and aduanced the people of the Hebrewes, to great dignitie: and againe did throw them, into extreme ignominie, but the change was in them, and none in him. He placed them in the land of promise, and brought them into the captiuitie of Babylon, and all these things did he, without any alteration in himselfe, to shew both his mercie and his iustice. Matth. 20. 21. Luc. 19.

176 Euen as a twig or branch, taken from a very good and fruitfull tree, and graffed in the trunke or stocke of some wilde tree, as a crab, thorne, or such like, doth draw the trunke or stock, to the nature of the twig or branch, that now it beareth other leaues, and other fruit, than it was wont to do: So, the doctrine of Christ, well planted, and surely graffed, in our barren harts, doth draw vs, and conuert vs, vnto, and into it selfe, and causeth vs to beare other godly leaues, of holy and godly words, and other most pleasant and wholsome fruits, of vnfained vertues and graces. But by the way, we must needes crop, and cut off, the boughes of our old sinnes, that Christ may be graffed in vs, and then no doubt, our fruit shall be such, as God, for his sonnes sake, will accept and take in good part, at our hands. A good tree, cannot

beare bad fruit, nor an euill tree, good fruit. No man can be delighted with the foule pleasures, and filthie delights, of the world and the flesh, and with the ioyes of heauen, at the same time. No man can be giuen, both to the contemplation of heauenly things, and to the wisedome of the flesh. Truth and lying, things euerlasting, and things most vile and transitorie, spirituall things, and fleshly matters, the things that are aboue with God, and the deceiuable trifles, that are belowe in the earth, may not be mingled togither. Thou canst not both sauour of the Lord, and of the world: thou canst not beare both good and bad fruit: it is not possible, that thou shouldest both be barren and fruitfull. If thou louest God, and his doctrine be grafted in thee, then art thou fruitfull: if not, thou art vnfruitfull. For the truth it selfe
Ioan. 15. saith: He that abideth in me, and I in him, he bringeth forth much fruit.

177 SAlt is made of sea water, but so long as it is in the sea, it is not salt, it must be taken out of the sea, and placed vpon the dry lande, that being in salt pits, where the sun may shine, & the aire blow vpon it, the water may be thickned, and so conuerted into salt. This world is a sea: so long as we liue in the world, being tormoilde in the swelling surges, of the pride thereof, and tossed with the ebbings & flowings, of the worlds inconstancie, and ouerwhelmed in the bitter waters of the sinnes, and wicked practises of the same, we are as yet no salt. We must go out of the world, and enter into the lande, to wit, into our selues, and take a iust view of our owne imbecilitie, and haue a due consideration of our owne miserable, and wretched estate, that the sun of righteousnes, may thrust out his beames, and the winde of heauenly grace, may blow vpon vs, and so we may be turned, into an admirable, and wonderfull salt, that being seasoned our selues, we may be meanes, and the Lords instruments, to season others. We may be bold to inueigh against all iniquitie, when we haue amended our owne amisses. Yet must that be done in measure, and according to knowledge: for so it behoueth al men, to do all things, that they do. It is well saide of one, that salt is an excellent sauce, and seasoner of all things, so that measure be not wanting: Otherwise, measure and meane milling, the salt it selfe is lost, and that which should haue bene seasoned, is vtterly spoyled. For too much doth make very bitter that, which measure would haue made ful sweete. And yet notwithstanding,

all

all men muſt, but eſpecially the miniſters of the worde, lift vp their voices, and crie out againſt all maner of ſinne, and wickednes. For the Lord ſaith by Ioel the prophet: Sound out the trumpet in Sion, crie out vpon my holy mountaine, and let all the inhabitants of the earth be troubled and quake. And Eſaias ſaith: Crie out, ceaſe not, lift vp thy voice like a trumpet. The Scripture doth ſignifie ſo much, when it ſaith, That God commanded Moſes, to make two trumpets of ſiluer, wherewith he ſhould call the people togither, when their tents were to be remoued. For with the ſound of thoſe trumpets, the people were rouſed, and ſtirred vp to wars, and to celebrate certaine daies, wherein ſacrifices were offered vp vnto God. Euen ſo, euerie preacher of the worde of God, ought to call vpon ſinners, to remoue their tents, from this wicked world, and the maners and faſhions of the ſame, and ſo much as in him lieth, to bring the people, that are blinded in their ſins, and falling from God, out of their errors, perils, and dangers, & with all their force, and ſkill, to moue and ſtir them vp, to be that in deede, which true chriſtianitie doth require. That euery one may ſay with the prophet Eſaie: Let the vngodly man forſake his owne waie, and the wicked man the cogitations of his owne hart, and be turned vnto the Lord: And with Iohn in the Reuelation: My people, auoide out of the midſt of Babylon, be ye not partakers of their ſinnes. As if he ſhould ſaie: Remoue and ſeparate your ſelues from the tranſitory and lieng things of the world, forſake the wickednes of it, and pitch your tents, by godly meditations, and holie affections of your harts and minds, not in the earth, but in heauen. For euery preacher of the Goſpell, ought to prepare his hearers, ſo much as in him lieth, and by his owne example, to ſtir them vp, againſt the enimies of their ſoules.

Ioel.2. Eſa.58. Num.10. Eſai.55. Apoc.18.

And to counſell them, with the apoſtle, To put on the armor of God, that they may be able to ſtande againſt the deceits of the deuill, for we wraſtle not againſt the world, fleſh, and blod, but againſt princes, powers, and the gouernors of the darknes of this world. It behoueth vs therefore, to be well furniſhed with the armour of light, and that the weapons of our warfare, be not carnall, but ſpirituall.

Ephe.6. Rom.13. 2.Cor.10.

178 AS an expert and ſkilfull huſbandman, doth firſt draw out of his fields, or lands, and pulleth vp by the rotes, thiſtles, briers, brambles, and all other venemous, and wilde

weedes,

wæedes, and afterward committeth vnto them his good sæedes: Euen so a wise teacher of the word of God, ought first to rote out sinne and vices, and to till as it were, the minds of his hearers, and as much as in him lieth, to draw and pull out of them, both rote and rinde of all maner of euill, and wickednes, and to prepare and make them mæte, to receiue the good sæds of the holie word, and to sowe in them those things, which being roted and growne vp, may bring forth both pleasant, profitable, and plentifull fruites. And although vertue and godlines, vnto the wicked and vngodly, seeme euen horrible and bitter, and all vice, and naughtines, sweete and well sauouring, so that they are not willing, that the gardens of their harts, should be wæded and trimmed, bicause they would haue no vprightnes, no integritie of life, no truth nor honestie to grow there: yet not the lesse, the Lords ministers must euer thinke, that the same is spoken to them, which was deliuered to the prophets, long since: Make Ierusalem to know hir abhominations: And shew my people their wickednes, and the house of Iacob their sins. Offer vnto them salt, wherewith their corruption may be drawne out, and they made to sauour sweetely in the nostrilles of God, if they be not altogither rotten, and consumed in their sinnes. Thrust at them, with the goade, of the holie word, and strike at them, with the two edged sword of the law of God, that (if they be not starke dead, in their abhominations, and be not alreadie swallowed vp of hell, if there be any recouery in them at all) they may be awaked, out of their deadly slumbers, and may be so pricked at their harts, that they may finde and feele, how forlorne they are, in the sight of God, and flie to him for succour, grace, and mercy, if they belong to his kingdome.

Ezech. 16.
Esai. 58.
Matth. 5.
Eccles. 12.
Hebr. 4.
Act. 2.

179 What doth it profite a riuer, to flowe from a pure and cleere fountaine, if it selfe be foule, filthie, and vnholesome? Euen so, the noblenes of fathers, and the honours of elders, and auncestours, what doth it pleasure their sonnes, when they themselues degenerate from their noble and honorable parents: bragging onelie of their nobilitie, and chalenging their honour, but despising their vertues, shewe themselues wicked, lewde, and leude of life? He that is not nobled, for some worthy acts of his owne, nor renowmed by reason of some famous vertues, knowne and found to be in himselfe, what honour

nour may he loke for: seeing there is nothing in himselfe that is good, but onely a vaine and proud challenging of the excellencie, & worthines of other men. Christ calleth the proude & bragging Pharisies, the generation of vipers: And when they boasted that they had Abraham to their father, he saide: Ye are of your father the deuil. And when the Jewes resembled the Amorrheans and Cetheans, and imitated their sins and iniquities, the Lord saith: That Amorrhæus is their father, and Cethæa their mother. Matth. 3. Ioan. 8. Ezech. 16.

So that these places last cited, do plainly shew, that somtimes the holy Ghost doth call sonnes, not of nature, but of imitation, and likenes: bicause the Jewes did the deeds of the diuell, Christ saith the diuell is their father. And when they so followed the steps of the Amorrheans and Cetheans, that for the likenes of their iniquities and abhominations, they did seeme euen to bee bred and borne of them, and had like condemnation with them, bicause they had the same sinnes, the Lord saith that Amorrheus and Cethæa, be their parents.

EVen as Æsops Jay, being clad with the faire feathers of other birds, did vainly take vnto himselfe a beautie, but being discouered and stript of all, for a reward was throughly scorned, and was turned into his old blache gowne, when euery bird had taken from him, his owne feather: So they, that make their boast of the noble acts of others, and do vaunt themselues, of the dignitie of their predecessors, and do vsurpe vnto themselues the nobilitie of ancestors, themselues being naked of all vertue, and vtterly void euen of common honestie, temperance, and sobrietie, are constrained many times, with great ignominie & shame, to put off other mens vestures, and with no small disgrace to forgo their vsurped honors. It is a thing far more honorable, and worthier commendation, that a man florish, and be famous, with his owne vertues, and iust deserts, than to borrow his praise, and honor of others. Men are very fitly, though not naturally, called the sonnes of them, whose deedes they do, and whose vices or vertues they imitate. If ye be the sonnes of Abraham (said Christ to the Jewes, boasting and glorying of their originall) then do the deedes of Abraham. They were indeede by nature, the children of Abraham, but by imitation, they were the brats of Amorrhæus and Cethæa. If thou wilt be counted the 18. Ioan. 8.

sonne

sonne or daughter of a noble, honest, and good man, then do noble acts thy selfe, lead an honest life, and do good workes. And following the steps of Christ, thou shalt be a christian: otherwise, lake whose maners, and waies thou walkest in, his sonne or daughter art thou rightly called.

181 Ecclesiasticus saith, that pride is the beginning of all sinne. And indeede, it is that centre, in the sphere of mans life, whereout do go lines, to the circumference of iniquitie. For a proud man, hath no righteousnes, no equitie, he hath no liking of any vertue: he scorneth and despiseth all, all are his inferiors, and he superior to all, in his owne conceit. Euen as in a threshing place, chaffe is seene aboue the wheate, not because it is the better, but because it is the lighter, and wheras it is the viler, and of the lesse valure, yet notwithstanding it getteth the higher and worthier place: Euen so in this life, a proud and vaine man, is exalted aboue the humble and lowly, not for any worthines, iust desert, or true vertue that is in him, but for his vanitie, and a false opinion, that he hath conceiued of himselfe: And whereas he is of very little, or no valure, yet he putteth out himselfe before others, which are far beyond him, in vertue, wisedome, and nobilitie. But the lowly, though the worthier, and more excellent man, doth euer humble himselfe, not because he is of lesse valure, but because he hath in him, greater weight of wisedome, vnderstanding, and true nobilitie. Wheat, the weightier, sounder, and better it is, the lower place it desireth, and seeketh: the humble man, the wiser, and more gratious that he is, the more pleasure and delight he hath, in christian humilitie and lowlines. But the proud man being lighter then the winde, lifteth vp, and extolleth himselfe, aboue all things: Whereupon it commeth to passe, that he peruerteth, all the lawes of God, and man, for that soueraintie sake, which he falsely imagineth, to belong vnto himselfe. Tobias, that vertuous, charitable and wise man, did earnestly dissuade his son from all pride, and did perswade him to humilitie and lowlines: Suffer not pride (saith he) in any wise, to domineere, or to beare a swaie, in thy vnderstanding, nor in the words of thy mouth. And Ecclesiasticus counselleth euerie man greatly to humble his spirit: And saith, That pride is odious before God, and men. And the holie apostle saith: What hast thou, that thou hast not receiued? And if thou hast receiued it,

Tobias.4.

Eccles.7.&10.

1.Cor.4.

it, why boastest thou, as though thou hadst not receiued it? There is an old and true saying, almost in all mens mouthes, that is, Pride will haue a fall: and the same is very strongly confirmed by Christ himselfe, who saith: He that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shall be exalted. Luc.14. Luc.18. Augustine saith, that pride deceiued angels, and that much more it will deceiue men, and therefore to be shunned. And Ambrose saith, it made of angels, diuels. And no doubt it is the originall of all euils, and the ruine of all vertues, where it is maintained.

WE see somtimes two men, about to go into some sumptuous and stately hall or house, through a very lowe and narrow dore, the one stouping, and bending himselfe, doth passe through and go in, without harme: the other stout, not stouping, nor bending at all, but pressing in with great force, hurteth his head, and falleth backward: Such a stately and princely place, is the kingdome of heauen, the habitation of the saints of God, whose way is very straight, as Christ himselfe doth affirme, and the dore thereof is so lowe and narrow, that he compareth it with the eie of a néedle. Mar.10. That man, that humbleth himselfe, and stoupeth lowe, doth enter into that most stately and princely house, of the king of heauen: but he that is puffed vp with pride, and swelled with insolencie, cannot get in at that gate, he falleth to the ground, his pride doth throw him backward. Augustine speaking of heauen, saith, it is a very high countrie, but the way to it, lieth very lowe. And so much would the Lord and king of the house signifie, when he biddeth all learne of him, because he is méke and lowly in hart. Luc.18. Matth.11. And when he called a little childe vnto him, and set him in the midst of his disciples, he saide vnto them: Vnlesse ye become as little children, ye shall not enter into the kingdome of heauen. Matth.18. Pride is a very pestilent sickness, and hath this operation in man, if it raigne in him, it diuideth him from God, from himselfe, and from his neighbour, and doth disperse, and distract him, into infinite euils, and innumerable vices. The holy virgin could tell that, when in hir most wonderfull canticle she said: He hath dispersed the proud, in the imagination of their owne harts. Let vs therefore beware of pride, eschew all insolencie of the minde, and auoide cleane the vaine hautines of the hart, least whiles we hunt, and hauke after, the idle praise of men, and the vaine glorie of the world, we vtterly

lose the euerlasting glorie, of the saints of God, and eternall life for euer. Then will repentance come too late, when we haue lost all things for nothing, and no recouerie doth remaine.

183 Genes.2.

EVen as a fouler, doth lay abroad and spread his net, to take the birds, where baite is, and they may fede: So the deuill when he would take Eue, spread his net in gluttonie, and tempted hir with a beautifull apple, till at the length, to the harme and wo of all their posteritie, both shé and hir husbande were taken, and trapt to our woes. And with the same baite he Matth.4. went about to intangle Christ, when he said, If thou be the son of God, commaund that these stones be made bread. And indéed excesse of meat & drinke, is the mother of many most dangerous Exod.32. euils. The Scripture speaking of them, that worshipped the golden calfe, saith: The people sate down, to eate and drink, and Deut.31. rose vp to play. And in Deuteronomie it is said: That when the people had eaten and were full, they turned to strange gods. Ose.13. And Ose the prophet saith: They were full, and they did forget Luc.6. God. And Christ saith: Wo be to you, that are full, for yée shall be hungrie. Rioting, excesse, and fulnes of meate and drink, doth make mens bodies vnapt to all good and holy exercises, and very prone and apt to all sinne, and wickednes.

184 Matth.6.

CHrist willeth vs not to lay vp treasure for our selues, héere vpon the earth, but in heauen &c. and affirmeth that it is harder for a rich man, to enter into the kingdom of heauen, then for a cable rope, to go through the eie of a néedle. In déede such a rope, though it cannot be drawne through a néedles eie, yet if it be diuided, and singled into the seuerall threédes Matth.19. whereof it was made, it may be so drawne through, one threéd after another: Euen so a rich man, whose hart is set vpon his riches, more then vpon God, so that couetousnes is as it were, a most infringeable shell, wherein his hart is closed, and the same is manicles to his hands, and fetters to his féete, cannot enter into the kingdome of heauen: But if he will deuide his riches, into certaine threéds or portions, and bestow one part to further the preaching of the Gospell, another vpon the poore man: and one vpon the poore widdowe, another vpon séely poore orphanes: one vpon the stranger that is in want: another vpon the poore prisoner: one vpon him that is sicke, and another vpon the impotent:

potent: if he will succour them, that be in sorrow, and miserie, and will helpe the needie, and will godly, mercifully, and discretly, distribute his riches, to the comforting and releuing of the distressed children, and saints of God, and all this out of a liuelie and true faith, for Christs sake, he may, notwithstanding his riches, be they neuer so great, enter into the kingdome of heauen, and be saued, his riches shall not hinder him. But if he be caried away from doing of any good, with a greedie and damnable couetousnes, making his riches, his God, there is no entrance for him, but he shall be taken, and bound hande and foote, and shall be sent into hell, and shall be cast into vtter darknes, where shall be houling, wailing, and gnashing of teth. He that is such a one, is euen in this life, already dead, and is as it were his owne graue. Chrysostme saith, that the minde of a couetous man, is a foule, rotten and stinking sepulchre. Iosua commanded, that no man shuld take any thing from Iericho, but couetous Achan, tempted with the glittering gold, did breake that commandement, and was therefore most iustly put to death. Yea for his couetousnes and greedie desire of riches, Iosua lost the victorie. Iosua with his humble calling vpon the Lord, could cause the sun to stand still, that it went not forward, but he could not staie the couetousnes of man, but it would be creeping, saie he what he would. The sun was staide at his voice, but Achan his couetousnes, would not be staid. All the while that the sun stode still, Iosua had the vpper hand of gods enimies: but when Achan his couetousnes, was in esse, then Iosua lost the victorie. Iosua.6.& 7. Iosu.10.

It is lawfull for Christian men to possesse riches, but it is not lawfull for them, to be possessed themselues, of vnsatiable couetousnes of the same. Thou maist haue gods and riches to serue thee for necessaries, but thou must not be a seruant and drudge vnto them. For euen as a flie, comming to a platter full of sweet and pleasant honie, if she thrust not hir selfe altogither into it, but onely touch and taste it, with hir mouth, and take no more, than is necessarie and needfull, she may safely go away, and flie to an other place, but if she wallow and tumble in the hony, then is she limed and taken in it, and whiles she is not able to flie away, she doth there lose hir life: Euen so, if a man, of all his riches, take onely so much, as may sustaine him, & honestly maintaine his estate, bestowing the rest, as I haue said before, his riches then cannot holde him backe, nor bar him out of the king- 185

dome of heauen. But if couetousnes shall bewitch him, and still pricke him forewarde, to scrape together more and more, and shall make him, euen vnsatiable, then they take him, and holde him, and so belime the wings of his minde, that he cannot once in all his life, haue one flight towards the kingdome of heauen. And thus being in thraldome and bondage to wicked Mammon, the end of his pleasures in this world, is the beginning of his sorrowes in the worlde to come. Plutarch saith, that the contempt of riches, is an instrument of Philosophie. And Seneca affirmeth, that the nereste way to be truely rich, is to despise worldly riches. If heathen Philosophers did easilie espie, the perils, dangers, and discommodities of the loue, of worldlie and vncertaine riches, and the benefit of a meane and pore estate, how much more then, ought we that be Christians, to know these things? whose captaine, maister, and Sauiour, loued pouertie, and taught the same, hauing his birth in a stable, with beasts among chaffe, and his death naked vpon the crosse. Before Christ did appeare in the flesh, pouertie might haue seemed verie bitter, and full of ignominie, vnto men: but after that, the Emperour of heauen and earth, had taken pouertie vpon himselfe, and also touching himselfe said: The foxes haue holes, and the foules of the aire haue nestes, but the sonne of man hath not where to laie his head. Who doth not now see, that Christian pouertie, in the seruants of God, doth well become them, and is honorable, and that it is a true badge of Christian nobilitie?

Matth. 8. Luc. 9.

186

IF a king should haue a certaine house, fast lockte, and close shut vp, full of gold, precious stones, and costly iewels, and would promise all those treasures to one that should open the same: and would offer vnto thee two keies, one of pure gold, hanging at a costly string, made of silke and golden threads, but that would not open the same locke, that thou mightest go into the house: and the other of iron, rustie and ill fauoured to see to, hanging at a thong of leather, or whipcorde, the which notwithstanding, would open the dore, and let thee in, that thou mightest chose which of these keies thou wouldest: were it not better, and more profitable for thee, to chose the old rustie iron keie, then the keie of gold? Yes no doubt. The golden one indeed is more precious, but what auaileth that, when it will not open the dore, and bring thee to the treasures: The iron one, is the viler,

viler, but yet it is the better. Such a king is our God, and such an house, is that heauenly habitation of his saints, wherein are inestimable treasures, endlesse ioies, and vnspeakable good things, which are worthier, and more excellent, then man is able to expresse. For so saith the holie Ghost: No eie hath seene, nor eare heard, nor hart of man conceiued, those thinge which the Lorde hath prepared for them that loue him. All which heauenlie treasures, God hath promised, to all them that shal enter into his holie hill, or house of saints. The golden keie, which the most part of this world do chose, and trust to, that they may enter into heauen, is worldly wealth, and aboundance of riches, ioyned with couetousnes, which will neuer open the Lords house, where are kept his celestiall, and inestimable treasures. But that key doth rather open a foule and vile house of this world, which is full of all filthines and abominations. The iron keie, is spirituall pouertie, against the which, the kingdome of heauen is neuer shut, but standeth euer wide open, to all them, that bring with them that key, so saith Christ himselfe: Blessed are the poore in spirit, for theirs is the kingdome of heauen. Let vs therefore make no account of the golden key, but let vs, for Christ and his kingdom, forsake and despise the deceitfull riches of this world, which are desired, and sought for, far and neare, by sea and land, with dangers and losse, of the bodies and soules of many thousands, as though men could bribe God for their sinnes, and purchase heauen, with their worldly trifles: and let vs without murmuring and grudging, with all patience of hart and minde, beare and imbrace pouertie, and all those crosses and afflictions, which vnto the world seeme bitter and intolerable, of which kind very many do happen in the life of man. Let vs earnestly seeke after the riches of the Lords kingdome, and euerlasting life, for they be stable and permanent: & let vs not set our harts, and affections, on this world: for it waxeth olde, & rotten, it staggereth, is ruinous and readie to fall. Iob speaking of rich men, which do delitiously pamper themselues euery day, saith: They leade their daies in pleasures, and in the twinckling of an eie, they go down into hel. And Dauid saith: They shall leaue their riches for others, &c. And Salomon saith: Thy riches shal do thée no good, in the day of vengeance. And in the booke of Wisedome: What hath pride profited thée? and what good hath thy bragging of riches brought vnto thée? all these things are gone away like a shadow, and as a messenger running before.

1.Cor.2.

Iob.21.

Psal.17.

Prouerb.11.

Sapien.5.

Euen

187 EVen as a firebrand, drawen from the fire, and lying still, wareth cold, and by little and little dieth, and is extinct, but being moued and put to the fire, burneth and flameth: Euen so, an idle life, doth by little and little, extinguish vertue, but being well exercised, it doth kindle and increase the same. Therfore is it said in the booke of Iob, Man is borne to labour. And Ecclesiasticus saith, that idlenes hath taught much mischiefe. This moued the Apostle to will Timothie, to watch and to labour in all things. And the same Apostle saith, that euerie one shall receiue his owne hire or reward, according to his labour. Lawyers do say, that inheritance is had with the burden thereof. Seeing then, that we be Gods heires, and the fellow heires of Christ, as the Apostle affirmeth: it must needes be, that we come not to our inheritance, not with idlenes, but loden, with great and enimie burdens, of aduersities and tribulations, and with sore labour, and grieuous grones vnder the weight of the same. If we shall giue our selues to ease, and shall seeke after rest in this life, and so slumber in securitie and idlenes, our enimie the diuell will surely deceiue vs. For whiles men slept, saith the Gospell, the enimie came, and did sowe darnell vpon the wheate. Christ himselfe doth highly condemne idlenes, when he saith: Why stand ye heere, all the day long, idle? And a little after, Call the workmen (saith he) to take their hire. Idle persons are not called to take hire, but they which haue laboured. And they are called from their labours, to rest, from pouertie, to heauenly riches, and from their calamities, to euerlasting pleasures. Yea euen when they be dead, then are they blessed, and rest from their labours, the spirit saith so, and therefore it is most certaine and true. When Tobias slept, there fell out of a swallowes nest, dung vpon his eies, which made him blinde: and whiles we do sleepe, and slumber in slothfulnes, and idle securitie, without being vertuously and godly exercised, there creepe out of the nests of our harts, most wicked and pestilent cogitations, which do blinde and numbe our vnderstanding, and carrie vs into most dangerous disobedience, and rebellion against the Lord.

Iob. 5.
Eccles. 33.
2. Tim. 4.
1. Cor. 3.
Rom. 8.
Matth. 11.
Matth. 13.
Matth. 20.
Apoc. 14.
Tobias. 2.

188 MEn in these our dangerous daies, are very close harted, & merciles, towards the poore afflicted members of Christ. And though they hear their cries, & see their poore bodies, readie to die at their doores, in stretes and in prison, yet vntill they

they perceiue, that there is no way, but present death with themselues, they will impart no part of their goodes and wealth vnto them. Such men are like vnto beasts, which are not eaten, vntill they be dead, and boiled or rosted. For vntill death hath them in his pot, and there boile them after his maner, the poore can haue no releefe at their hands: whiles they liue, they will do no charitable deedes, nor workes of mercie: onely at the point of death, in their last testament, they will perhaps leaue some legacies, to be giuen when they be dead: but death must be sure of them, before the poore be sure of a penny. It were better done by much, to releeue the poore with their owne hands, in their life time: it is not amisse that they do good then, but it were better done before. It is to be wished, that man would consider whence he hath his name, *(homo)* and finding that he hath it of (*humus*) the earth, which yeeldeth to euerie man, more than it receiueth at his hands, and bringeth forth and ministreth all maner of fruits, to all men with great aduantage, he would surely be afeard, and ashamed, that the earth should condemne him, in bountifulnes and liberalitie. The Lord doth very earnestly condemne the couetousnes, and crueltie of the Iewes, towards the poore, in Ezechiel the prophet, saying: They did not stretch out their hands to the poore and needie. Ezech.16. And Salomon saith: He shall be blessed, that hath pitie vpon the poore. Prouerb.14. And indeede, what a great blessing is it, for things of no valure, to receiue great and heauenly riches, for dead things, matters of life, for things transitorie, things eternall? and to haue the Lord himselfe, to be pay maister, of all these things? And the same Salomon saith, that he laieth in banke vnto the Lord, that hath pitie vpon the poore: and also, He that stoppeth his eares, at the crie of the poore, shall crie himselfe and not be heard. Prouerb.19. Ibidem 21. And the Apostle calleth couetousnes, worshipping of idols, and affirmeth that the couetous man, hath no inheritance in the kingdome of God. Ephes.5. Colos.3. He that loueth not his brother whom he seeth, how can he loue God, whom he seeth not? 1.Iohn.4. Blessed are the mercifull, saith Christ, for they shall receiue mercie. Matth.5. That man, that vnmercifully keepeth his gold, monie, meate, cloth, harbour, or other comfort whatsoeuer, and seeth his brother or sister want, as he hath no loue of God in him, so can he not by Christ be saued. What then shall become of them, which being rich, do not onely, not succour and comfort the poore, but also dismay, discomfort, and dispoile them, of that they haue?

surely such must needes perish. For they are fettered and holden in the snares of Sathan, and woo woo is their reward. It is a woorld to see, how the houses, wals, chambers, bedsteeds, and garments, of rich men, glitter and florish with gold, and infinite poore soules, that Christ suffered his death for, are readie to perish in euerie place, for want of foode, and necessaries. They enrich stocks and stones, and suffer the seruants of God to be deepely distressed. Whiles they hunt after woorldly wealth, they let slip the kingdome of heauen. O miserable men, what get they, what haue they, what possesse they? surely nothing of any valure, and yet they lose themselues. They haue a vaile before their eies, birde lime in their wings, and fetters about their feete, that they cannot see the kingdome of God, they cannot moue one feather of a wing towards heauen, nor set one foote before another, to go towards euerlasting saluation: yet such men are merie now, but their sorrow is not far off, nor long to come.

189 AS feathers do lift vp, and carrie on high, the foules and birdes of the aire: So the riches and dignities of this woorld, are wont to extol and carrie men, into the aire and clouds of vanitie.

And as hawkes trusting to their wings, will flie exceeding high, as though they woulde pearce the clouds themselues, for their to high flieng, are oftentimes lost: So men depending vpon the wings of prosperitie, being puffed vp and swelled with pride, the higher they clime, the more mischeeuous is their fall, and with the greater disgrace, are they hurled downe headlong. These be those feathers of vanitie, which God commanded to pull out, and to cast them into the dust. The remembrance of death, is a place of dust, where we ought continuallie to reuolue in our minds, those things which the men of this woorld do deeme and iudge, to be most excellent, considering how they all, in the twinckling of an eie, do vanish away, and are consumed, and we with them are turned into dust.

Leuit. 1.

190 TRees growing in the woode, are knowne, some by the difference of their truncks or bodies, some by the propertie of their boughes, branches, leaues, flowers and fruits, but this knowledge is had of them, whiles they stande, growe, and are not consumed: but if they be committed to the fire, and turned

ned into ashes, they cannot be knowne: for how is it possible, that, when the ashes of diuers kinds of trées, are mingled togither, the tall pine trée, should be discerned, from the great and huge oke, or the mightie popler from a little lowe shrub, or anie one trée from another? Euen so men, whiles they liue in the wood of this world, are knowne, some by the stocke of auncetors, some by the flourishing leaues of their words and eloquence, some in the floures of beautie, and some in the fruits of honestie, manie by their sauage barbarousnes, and some by their milde lenitie and kindnes. But when death doth bring them into dust, and hath mixed and mingled them all togither; who can by their ashes, earth and dust, discerne and know them? when the ashes and dust of all, are mingled togither, what difference is there then, betwéene the mightie princes of the worlde, and the sélie poore soules, that are no account made of? into the remembrance of such dust and ashes, we ought to cast, the beautifull and faire feathers of this world, least being puffed vp with our owne conceites, and with an ouer well wéening of our selues, we vtterlie lose all temperance, and measure kéeping, and plunge our selues into intollerable errors. For it is a plaine case, that where vaine glory doth dominére and beare the rule, there is no place for temperance, neither can vertue be suffered to be resident, in the kingdome of vanitie.

HAukes of the best kind, whiles they liue are highlie estéemed, and much made of, and are daintily fed. and tenderly loked vnto, and are caried vpon the fists of great and mightie men: but when they be dead, they are throwne out vpon the dunghill. And on the other side, the partridge when she liueth, is troubled, afflicted, & pursued of al, euery cartar & ploughman, is readie to fall vpon hir, to do hir violence, and to kill hir: But when she is dead, she is brought to the tables of princes, and is very honorably set before them: So very many, that in this life, are counted very famous and notable men, and do lead their liues, in great prosperitie and worldly wealth, and haue all things at their wils and pleasures, when they remoue hence, and go out of this life, they shall be hurled vpon that most foule and filthie dung hill of hell, to be tormented in the stinch and abhomination thereof for euer. But others which in this life are incumbred, tormented, and afflicted with diuers and sundrie 191

calamities, and euen for their vertues sake, are hated of the wicked, and contemned of the world, when they shall depart out of this life, they shall be brought and presented before the Lorde, with great honour, and placed with the king of heauen, in euerlasting glorie, that is full of honor, and full of vnspeakable ioyes.

Psal.15. These men the worlde is weary of, and therefore doth scorne, despise and hate them, as men not worthie to liue: whereas indeed, they ought, to cherish and to honor them, bicause they feare the Lord. And on the contrary side: The world is in loue with men of sinne, and doth onely honor those, that abound with all maner of iniquitie, and as it hath them in great admiration in their life time, so it maketh no end of praysing & extolling them, when they be dead. These the world adorneth with all the feathers it hath, and yet in a very moment of time, they lose all: and then one houre taketh from them, all those things, honours, dignities, pleasures, and delights, which were long a getting, with great care, and no litle cost, & then themselues are sent into endlesse woes, and euerlasting paines. Herehence is that sayeng of Ecclesiasticus: The riches of the vniust, shall be dryed vp like water, and they shall make a noise like a great thunderclap in time of raine. And man (saith the prophet) is like a thing of nothing, his daies passe away like a shadow. Indede man dieth, and all his pompe, vainglory and prosperitie with him. And good were it for the wicked if they might neuer rise vp againe. For as our old sayeng is, It were better to lie stil, then to rise vp to take a fall: especially such a fall as theirs shall be, to wit, from heauen to hell, from God to the diuell, and from al blisse and happines, into the most bitter curse of God, and tortures of damnation.

Ecclesi.40.

Psal.144.

192 EVen as smoke prealeth and flieth vp on high, as though it would couer and darken the skie: So enuie and calamitie do aime at those especially, which are aduanced, and placed, in high degree, so that many times, they are cast downe headlong from their dignitie, very suddenly with much ignominie and disgrace: especially when their honors, haue changed and corrupted their maners. Nabucadnezzar that mightie king, which is compared to an eagle, as though he were peereles among men, as the eagle among birds, yet notwithstanding, immediately after, his wealth, power, pride, and prosperitie, are compared

compared by the prophet, to light feathers, that are blowen and caried away with euery blast of winde. Seeing then, that whatsoeuer this worlde doth or can afford vs, is more subiect to a change, then the Moone, and more vnconstant then the winde, let vs learne to contemne the world, with all the trifles and trash of the same, and seeke for the kingdome of God, and the righteousnes thereof, for that indureth for euer. Ezec. 17.

193 EVen as from the sap of a tree, doth proceede that strength, wherewith the boughes do florish and bring forth fruit: So from a godly prince, such iustice, vertue, and godlines, do proceede, that thereby all the people are mightily moued, to true religion, a right worshipping of God, due obedience, and honestie of life and conuersation.

194 SVbmission and lowlines of minde, is as it were a vessell, wherin vertues are laid vp, and kept as iewels of great valore. And as Bernard saith, Humilitie of the hart is a receptacle of grace. And Chrysostome his opinion is, that Humilitie is a great sacrifice. Gregory saith, that Humble men, when they stoupe lowest, and prostrate themselues before the Lordes throne, then they rise vp (saith he) to the similitude and likenes of God. On the other side, proude men whiles they vaunt and exalt themselues, they imitate the diuell, but such the Lorde is wont to bring lowe, and to exalt the humble and meeke.

195 EVen as in winter, when it is exceeding colde, and in somer, when to much heate inflameth all things, great thunder and lightenings are seldome heard, and seene, as Plinie reporteth in his second booke, but in the spring time and haruest, when the aire is cleere and calme, then cheefly they burne and strike where they light: So great calamities, and bitter troubles, do lie in waite for prosperitie: they seeke not after them, which in a lowe and meane estate, do labour and take paines, in heate and cold, and all storms else, but those do they most suddenly wound, ouerthrowe, and consume as it were with fire, which in a calme spring time, and harueste of prosperitie, are drunken with pride, and to to insolent with vaine glorie of the world, and are set vpon the top of vanitie it selfe. I suppose that in this life there is nothing safer, nothing more profitable, nothing bet-

ter, nothing fitter to aduance vertue to a due honor, and to be short, nothing that sooner bringeth tranquillitie, and other good things, than true humilitie, and a Christian lowlines of mans minde. Iames the apostle doth say, that God resisteth the proud, and giueth grace vnto the humble. And againe: Be ye humbled in the sight of the Lord, and he will exalt you. And Peter in his first epistle canonicall, Be ye humbled, saith he, vnder the mighty hand of God, that he may exalt you in the time of visitation. And the Lord in the mouth of Abdias the prophet, saith to the proude ones of the world: If thou shalt be exalted as an eagle, and shalt build thy nest among the stars, I will pull thee downe from thence. And the Psalmist saith: I sawe the wicked exalted, and lifted vp like the Cedars of Libanus, and I passed by, and behold he was not: I sought him, and he was not to be found, his place could not be seene. Indeede the proud and vainglorious sort of the world, although they seeme to be very happie men, yet they haue most miserable ends, many times, and soule fals, from the height of their honors, dignities, and prosperities, and that which is worst of all, they are tumbled downe into hell, with the mightie hand of Gods indignation.

Iames.4.

1.Pet.5.

Abdias.1

Psal.37.

196 EVen as in the midst of the sphere, is that centre, from which all lines being drawen, do tend towards their circumference: So a good Christian man, hath God for his circumference. For whatsoeuer he thinketh, speaketh or doeth, it tendeth to Christ, of whom he is compassed round about: for as the Psalmist saith, The Lord is round about his people. And againe: His truth shall compasse thee round about, thou shalt not be afraid for any terror by night: also, Mercy shall compasse him about, that putteth his trust in the Lord. Indeed our good sauiour Christ, is that diuine circumference, which compasseth round about his seruants, and is at euery hand, neere vnto his deere children. He is that same celestial tree, that couereth and compasseth about, with the shadow thereof, all those that flie to him for succour: yea all the poore birds of God, shall safely builde their nests vnder the shadow of his boughes. He that dwelleth (saith the prophet) in the helpe of the almightie, shall rest in the protection of the God of heauen. Indeede to be vnder the Lords protection, and in his fauour, is to be in all safetie, against all power of men and diuels, and to be from vnder the wings of his grace, is to lie open to all dangers,

Psal.125.

Psal.91.

Psal.32.

dangers, and to death and destruction it selfe, of our soules and bodies. The Lord therefore keepe vs so neere vnto himselfe, in due obedience to his will and word, that he may vouchsafe, to be our shield and buckler, against all the assaults of Sathan.

197 EVen as lightenings do smite, whatsoeuer they finde in the earth, except the lawrell tree, as Plinie affirmeth, in his second booke, chapter 55: So, great calamitie, is able to take away, and to ouerthrow, whatsoeuer is in man, or that he hath, saue onely firme and constant vertue: for constant vertue is a godly lawrell tree, euer flourishing and greene, and will not be consumed, burnt vp, nor destroied, with any fire, that breaketh out of the cloudes, be it neuer so fierce, nor with any violence of torments and troubles whatsoeuer. To this vertue doth the apostle exhort vs, saying: My deere brethren, be ye constant and 1.Cor.15. vnmoueable, alwaies rich in the worke of the Lord: and indeed, they that are grounded in the loue of Christ, and leaue nothing vndone, to auoid the dishonoring of God, and the offending of their brethren, and do their best indeuour, to honor and obey the almightie, and to edifie his seruants, do not onely not feare the firebrands of any sorrow whatsoeuer, but also do euen despise, all the firie flashings and thunderclaps of the world, and do remaine constant, and vnchangeable in the seruice of God, euen to the losse of their liues if neede be. Infidels that knew not Christ, but were meere strangers vnto him, thought it better to lose their liues, than to violate their promises and othes made to their enimies: Much more then ought Christians, in such cases to be constant. The Lord himselfe in the mouth of Ezechiel the prophet, affirmeth, that he shall neuer thriue nor prosper, that maketh no conscience of violating and breaking his oth, wherewith he hath bound himselfe, though it be to his deadly enimie. And Iosua hauing promised vpon his oth, that the Gabaonites should liue in the countrie vntouched, afterward when their great deceit was discouered, and they found most vnworthie to liue, yet for his oth sake he spared their liues. We haue sworne vnto them (saith he) in the name of the God of Israel, and therefore we cannot touch them. We learne by this to beware how we binde our selues by othes, but if we haue once done it, we must not regard, to whom, but by whom, we haue sworne and bound our selues.

Ezech.17.

Iosua.9.

Euen

198 Genes.30. Euen as the lambes, with the which the shæpe were conceiued, as they beheld Iacobs rod, were of the same colour, that the rod was of: So, such as the religion, and actions, of princes, péeres of realmes, and countries, ministers, parents and gouerners be, such for the most part, is the religion, and such be the actions of subiects, and inferiour persons. For as examples are very dangerous in euill things, so be they of great force and vertue, in good and holy things. When princes will haue, godlie, vertuous, loyall, and obedient subiects, they must deale with them, as Iacob did with his shæpe, they must lay before them, the rod of true religion, iustice, holines, righteousnes, and integritie of life and maners, and then no doubt, they will conceiue in their harts, thoughts that be pure, righteous, chaste, sound and holy, and bring forth great plentie of fruits, of the same colour that the rod is of: to wit, not words onely, but works also of faith and obedience to God and man. Parents with their natural children, ministers of the word, with their spiritual children, and maisters with their seruants, must do the like.

199 As most pleasant perfumes, do euen then, when they be in the fire, giue out a most excellent odor, and their sweetest sauour: Euen so, a vertuous and godly man, when he is thrust into the midst of the hote scorching fire of calamitie and miserie, doth then shew most his vertue, faith, religion, patience and constancie.

200 There be some men, which now and then, do bestow great cost, and much of their riches, vpon those that nede them not, not drawne therunto with either loue or mercie, but caried with vaine glory & with vanity it selfe, so to do. Such men are like fluds which send their waters into the sea, and leaue the drie land, which is very thirsty, vnwatred. But such men (by the commandement and will of God) should helpe the poore, fede the hungrie, cloth the naked, harbor the harborlesse, visite and redéeme captiues, &c. For that is the mercy, whereto the Lords blessing and mercy belongeth, according to that he saith: Blessed are the mercifull, for they shall obtaine mercy. It is a worlde to sée and consider, that man dare be so bold, and so shameleste, to make but a tush, or a thing of nothing, of the Lords commandement, when in the mouth of his prophets, he saith: Breake thy

Matth.5.

Esay.58.

bread

bread vnto the hungrie: And, Giue thy bread to the hungrie soule, and couer the naked with thy garment, if thou wilt liue and be saued. How thinkest thou (O man) that God will heare thée, séeing thou thinkest him, not worthie the hearing? With what hart, canst thou beg a kingdome of him, to whom thou denyest a péece of bread, when he sendeth thine, and his owne brother for it? dost thou thinke, that he will bestow vpon thée, an immortall garment of eternall glorie, séeing thou refusest to giue to his poore naked seruant, that is readie to perish, and to die with cold, one of thy superfluous, and old moth eaten garments? The vaine men of the world, which do lauish out their riches and substance, vpon nédlesse things, and méere vanities, without regarding the néedie saints of God, will neuer be able to answer their doings, before the iudgement seate of Christ. Will the Lord of heauen and earth take this in good part, that hawkes and dogs, are kept and fed, fat and faire, and his séely soules that he died for, haue neither coates nor flesh vpon their backs: or doth this please him, that walls, and stones, be most curiously and costly adorned and couered, and men want to eate, and wherewith to couer their nakednes? How sweete a sacrifice were it to God, and how highly would it please him, if many rich and costly suits of apparell, that men and women haue more then they néed, and many golden chaines, care rings and other costlie iewels, which serue more for pride, then for profit, were willingly & euen in loue to God, translated by the owners of them, into almes for the poore, & into releefe for poore distressed men, women & children, som in prison, som wandring héere and there, destitute of all necessaries, frends and comfort? The last day of all daies, I meane the generall iudgement day, will be a very glomie and blacke sessions day, for those men, which do now keepe close and fast lockt vp in their chests and cofers, their thousands and hundreds of golde and siluer, and are so couetous, that if they could do it, all things that they loke vpon, should be turned into gold, they are so insatiable, and yet suffer their poore brethren to liue in great want and miserie. Oh insatiable couetousnes, oh vngodlie grédines, oh lamentable madnes. If such men shoulde see but one quarter of an houre, the torments that Dines indureth, & shall for euer in hell, they would surely be afeard, though they would not repent, and giue ouer their couetous and vnmercifull dealings, with the seruants of God. But alas, they are like

Ezech. 16. 7

to

to feele them for euer, though here they cannot see them, vnlesse the Lord giue them true and speedie repentance, which I beseech him, (if it may stand with his glorie) vouchsafe to do.

201 EVen as corne laid vp and kept, in a barne, garner or other place, doth not increase, yea many times is eaten, and consumed of weeuels, and other vermine, but being cast into the ground, doth bring forth plentifull fruite, and great increase, & is very profitable for the owner: So riches, as gold, money, & other iewels, laid vp in chestes and kept in coffers, are oftentimes in danger of losing by theeues, that may breake through, and steale them, or by fire that may consume them: but being dispersed and scattered among the poore and needie saints of God, they bring forth fruit an hundreth folde, and are very profitable both to the giuer and to the receiuer, discharging a good conscience in the one, and comforting the distressed bodie and minde of the other.

202 AS pits and lakes of spring water, being stopped and polluted with mire, mud, or other foule and filthie matter, if they be scoured and drawne out, will flow with water, that is pleasant, sweete, and wholsome, but suffered and let alone, are corrupted, and do stincke: So, riches and worldly substance if they be distributed vnto the poore, and translated from them that haue too much, to those that are needie, and haue nothing, they do greatly increase, and multiplie: for a very little is great riches to him, that hath nothing, and to him that did bestowe them, they are instruments, and meanes of Gods blessing, but being coffered and lying stil, so that the poore needy creatures are not relieued with them, they are verie vnprofitable, and will breed the stinch of hell, and endlesse woe, to those that so do keepe them. The kingly prophet speaking from God, saith: Blessed is the man, that considereth the poore and needie, the Lord will deliuer him in the euill day, or in the day of trouble. He calleth mercie, the direct way to blisse, when it is an effect, of a liuelie faith, that man hath in the Lord Iesu: And he calleth that time, that bringeth with it, bitternes, calamitie, and tribulation, the euill day, or day of trouble, wherein the Lorde doth neuer forsake nor faile his seruants, that put their trust in him, and are mercifull to others. And the same prophet saith: He hath dispersed

Psal. 41.

Psal. 112.

sed his goods, and giuen to the poze, his righteousnes indureth for euer. Psal.112.

203

EVen as mens hands were made, that the one might helpe the other, and the fæte also, bicause they be members of one and the same bodie: So is it the dutie of all christians, one to succour and to relæue another, in afflictions and troubles, seeing the church of God, is a certaine bodie, whereof we are members, as the apostle saith. And as it should be against nature, that one fæte should hinder, or smite another: So is it against reason, that one man doth hurt another, yea, it is verie vnreasonable, and vngodly, that one christian doth not comfort and relæue another, in their tribulations and wants. Beare yée one anothers burden saith the apostle, and so fulfill the law of Christ. 1.Cor.12. Ephes.5. Galat.6.

204

TAking of vsurie in sundry places of the scripture, is forbidden, vpon paine of Gods eternall displeasure. And that doth helpe vsurers no whit, which is written in Deuteronomie, where Moses granteth liberty to the people, to take vsurie of strangers. For that is to be vnderstode permissiuely, bicause of the imperfection of the people, and to auoid a greater inconuenience at that time, better knowne to Moses, then vnderstode of vs. As that was of putting away mens wiues: For when the Iewes demaunded of Christ, wherefore Moses commanded to giue a bill of diuorcement & to put away their wiues: Christ answered, Moses for the hardnes of your harts, did suffer you so to do. The same may be said of his permitting vsurie in that place. And howsoeuer they, that do borrow, to paie vsury, thinke themselues pleasured for a time, at the length they finde and feele that it breedeth their smart and wo. For, euen as a man that is stong with a snake, seemeth (as som writers do report) to be stroken with a feeling of som pleasure, and so falleth to sleepe, and resteth very sweetely therin, vntil he must now giue his last gaspe, and so depart. Bicause the poyson which laid lurcking in him, whiles he slept, did run through all the parts and members of him, and so poysoned him to death: So he that taketh money to pay vsury, is delighted with the money some short time, but in the end, the vsury turneth him, and all that he hath, into most wretched and miserable debt. So, that whereas he was a free man before, he is now in bondage, and drowned in other mens Matth.19. Deut.24. Psal.15. Deut.23.&24. Ezech.18.

debts. And so both the man and goods are poisoned and consumed.

Luc. 6. It is therefore the commandement of Christ, that christian men should lend one to another, without loking or hoping for anie thing more then the principall which they lende.

Ambros. Ambrose saith in his booke, *De bono mortis*, in the 14. question of the 4. Chapter, that if any man take usury, he committeth theft, alluding to the words of Ezechiell in the 18. chapter, and saith, That the usurer shall die and not liue.

Chrysost. And Chrysostome saith, that there is nothing filthier, nothing crueller, then usurers, and that they do make marchandise of other mens miseries, and their own gain, of other mens losses. The usurer is like to that man, which vnder the colour of loue and friendship, will take his neighbour by the hande, and lift him vp, to the ende he may giue him a greater fall.

205 IT is the will and pleasure of God, that the life of euery christian teacher, be correspondent vnto his doctrine, and that the life and maners of all men, be answerable to their profession.

Ezech. 18. Psal. 15. Therefore the Lord himselfe doth saie, that whosoeuer will be saued, must do the thing that is right. For he that instructeth others with wholesome doctrine, and doth so staine, and blemish himselfe, with vile and naughtie vices, that his life and doctrine be opposite and cleane contrary the one to the other, so that it is seene and perceiued of all, that there is no agreement betweene them: he is like vnto a sieue or a boulter, wherewith meale is sifted or boulted, which sendeth forth the finest floure, and best of the wheate, and keepeth the bran and worst to it selfe.

Exod. 28. The Lord coupleth togither, in the priestes of the old law, Doctrine and Truth: regarding both their teaching and liuing. He is a true and trustie teacher, which doth himselfe, that same that he teacheth.

Matth. 22. The disciples of the Pharysies could espie so much, though they loued it not, when they said to Christ: We know that thou art true, and that thou teachest the way of God truely. They confesse though with a wicked purpose, that he did not onelie teach, but also liue after the truth. Wherein all christians ought to imitate Christ.

206 WHen in mans body, the hart doth not impart vnto the members, the vitall spirits, but the arteries are stopt and shut vp, and the blood forsaketh the veines, it is a signe

ſigne of death: That man is either already dead, or elſe he will die ſhortly: Euen ſo, when kings and princes of the earth, are tyrannicall towards their loyall ſubiects, withdrawing from them pittie, mercy, loue and liberalitie, it threatneth and doth prognoſticate the ruine of their kingdomes. But through the mercy, clemencie and loue of princes, their kingdomes do mightily floriſh, and the princes themſelues, do inioy great tranquillitie, ſecuritie, and peace. God put thankfulnes into the harts of all the true and faithfull ſubiects of England, and elſe where within hir Maieſties dominions, for our moſt gratious & dread ſoueraigne, Quæne Elizabeth, for certainly that ſaieng of Salomon in his Prouerbes, was neuer more truely verified, in anie king or Quæne, ſince the foundation of England, then it hath bæne in hir highnes: Mercie and truth do kæpe the king, and with clemency the kings throne is ſtrengthened and eſtabliſhed. So, all the worlde muſt be faine to ſaie: Mercie and truth, do kæpe god Quæne Elizabeth, and clemencie doth ſtrengthen hir throne. Hir highnes doth that ſame, that Artaxerxes ſpeaketh of himſelfe, in the booke of Eſter: When (ſaith he) I did rule and gouerne many nations, and had brought the whole world vnder my dominion, I would not abuſe the greatnes of my power, but would gouerne my ſubiects with clemencie and lenitie. All the world muſt nœds confeſſe the ſame of hir Maieſtie, towards all hir ſubiects: Hir ſeate hath alwaies bæne inuironed and compaſſed about with mercy, which (as Hieronimus ſaith) doth lift man vp to Godward: All the world is not able to lay to hir highnes charge, ſo much as one dram of crueltie, which (as the ſame author affirmeth) doth caſt man downe to hell ward. Euen as among the prætie ſwæte Bées, that Bee onely, which leadeth and ruleth all the reſt, either hath no ſting, or at the leaſt doth not vſe it: So clemencie and mercy agræth with none more in al the world, then with a prince. God giue grace to all hir Maieſties ſubiects, ſo loyally, louingly, obediently, and faithfullie, to beare and behaue themſelues, that the mighty God of Iſraell, may affourde vs, hir Maieſties life, happy raigne, & cheareſull countenance, many yéres, Amen. For in the chéerefulnes of hir countenance is life. Prou. 20. Eſter. 13. Prou. 16.

INgratitude is a thing, that the Lord could neuer abide. It is a ſcorching winde, that drieth vp the fountaines of piety, and the ſtreames of grace. Whereas euery thing, that is weighty

207

and heauie, tendeth and preaseth downward, yet notwithstanding, the cloudes that are full of water, and swelled with moisture, do ascend vpward, because the sunne taketh them from the earth, and with his force draweth them vp on high. Which being lifted vp in the aire, are gathered togither and thickened, and so do couer and hide the brightnes of the sunne, by whose helpe and attraction, they were taken and caried vp: but notwithstanding their malice, they being dispersed and scattered abroad, the sun, that conquerer, and ouercommer of darknes, thrusteth through his beams, breaketh the cloudes, and giueth light with his shine: Euen so the Israelites, when they lay in Egypt a long time, in obscuritie, thraldome, bondage, and slauerie, to Pharao and his people, and were euen nailed as it were, to the earth of all contempt and crueltie, were then taken vp, and set in great and high dignitie, by the sunne of righteousnes, but afterward they went about, to obscure and extinguish the brightnes and light of God himself, by whose benefit, they had gotten that honor and dignitie, which they had, and without whom they were nothing but bond slaues of miserie and wretchednes: but seeing they were like foule blacke cloudes, they were dispersed, scattered, and banished away: And the glorie of Christ, against their wils, & in spite of them, togither with the brightnes of his name, did breake out, and shine abroad, and giue light throughout all the world. I would to God, that this ingratitude and vnthankfulnes, had neuer a corner in England, nor in any English hart: it hath pleased the almightie, by his faithfull seruant, Elizabeth, by his owne grace, Quéene of England, to deliuer our countrie from no lesse bondage, thraldome and seruitude, than he did the Israelites by Moses and Aaron: and yet we finde to too manie, that haue bœn bred in England, and owe their liues to hir highnes, to murmure no lesse against hir happines, than the Israelites did against the lords seruants Moses and Aaron. The seruitude and slauerie of the Israelites, was not greater, nor worse vnder Pharao that tyrant in Egypt, than the bondage of England was vnder the Pope, neither ought we to be lesse thankfull, for our deliuerie from the slauerie of Rome, than they should haue bœn, if they had well remembred themselues, from the slauerie of Egypt. We read in the booke of Wisdome, that the hope of the vnthankfull man, shall waste and consume like winters ice, &c. And therefore Dauid the prophet saith: O my soule praise the

Sapien. 16.

Psal. 121.

Lord,

Lord, and forget not all his benefits. The Lord grant, that we neuer forget any of the Lords benefits, and that we may euer be thankfull to his diuine maiestie, for the great benefit that he hath bestowed vpon England, in his most faithfull seruant, Elizabeth by his owne prouidence and appointment, our most gratious Quéene and soueraigne, whose life, health, and happines, O Lord continue long. Amen, Amen, Amen.

208

EVen as a moth or worme, doth not brede in the Cedar, being a godly and odoriferous tree, alwaies fresh and flourishing, the wood whereof doth not rot: So, enuie is not bred in the hart of a wise and vertuous man, but in the minde of a man, that is wicked and vngodly, and is greeued and tormented, at the happines and welfare of other men, and repining, is sadder than they that went downe into Trophonius his den, and in enuie passeth Zoilus, enuying those especially, that in any gift or qualitie, are before him. Iust men, and they that be wel garded with vertues on euery side, and are of a noble and excellent courage, can ouercome and subdue their enimies, but their enuy they can neuer ouercome, for it will not be tamed nor subdued. It is a fire, that consumeth the harts of them, whom it possesseth, with a continuall burning. Salomon his counsell is, that thou eate not with an enuious man, nor desire his meate. And the Apostle willeth the Galathians, that they be not desirous of vaine glorie, prouoking one another, and enuying one another. Hieronymus in an epistle to Demetriades saith: What pleasure (I pray thée) doth enuie to that man, whom fretting and wrath doth teare, and rend in péeces, in the secret corners of his conscience, and maketh the felicitie of other men, his owne torment? A wicked man taketh pleasure in his owne wickednes, but the enuious man, is tortured with the good of others. Quintus Curtius in his eight booke, *De gestis Alexandri*, reporteth, that Alexander was wont to say, that enuious men are nothing else, but torments and tormentors of their owne selues. Chrysostom calleth enuie an vnquenchable fire. And Isidore saith, that it doth deuoure all good things in man, with a most pestilent burning heate. And in my opinion, it is a very image of hell, that tormenteth without profite or pleasure.

Prouerb. 23.
Galat. 5.

220

A Father which giueth vnto his sonne, whom he loueth déerly, a breast plate or stomacher, very costly and curiously wrought,

wrought, of silke, siluer, or gold, to weare vnder some other garment, doth suffer his vppermost garment, as doublet or cote, to be pinkt and cut in diuers places, that the vnder costly worke, may outwardly appeare, and be seene of all: Euen so our heauenly father, a God of compassion and mercie, yea the God of all comfort, doth somtimes suffer, that man whom he most deerely loueth, to be wounded of the wicked, and to be smitten with calamities and miseries, to the end, that the precious and golden brest plate of patience, wherewith the Lord hath inwardly indued him, should outwardly appeare, and be seene of all. Herehence
Heb.12. is that which the Apostle saith to the Hebrewes: Whom the Lord loueth, him he doth chasten, and he scourgeth euerie sonne, whom he receiueth. And in the Reuelation, the Lord in the per-
Apoc.3. son of Iohn, saith: Whom I loue, those do I reproue and chas-
Matth.5. ten. And in the mouth of Matthew he saith: Blessed are they which suffer persecution, for righteousnes sake. True it is, that patience is an heauenly gift, and a very blessed thing, for as the
Rom.5. Apostle saith, it worketh a triall in man, and that triall worketh an hope, and that hope doth neuer confound, nor shame him that
Colos.3. hath it. And the same Apostle willeth the Colossians, as the elect of God, to put on patience: as if he should say, there is no vesture nor vertue whatsoeuer, doth better beseeme the seruants of God, than patience vnder crosses, and in the midst of a thousand afflictions. And therefore the holy Ghost doth aduertise vs, to run
Heb.12. with patience vnto the battell or fight, that is set before vs, and euer to loke vpon the author and finisher of our faith, euen Iesus, who hauing vnspeakable ioy set before him, did vndergo and indure the crosse, not regarding, but euen despising the confusion and shame thereof. It behoueth vs, when we are beset on euerie side, with afflictions and troubles, to flie vnto God, and to beseech him, that with his aide and helpe, as with the cleere shine, of his most bright sunne, he will scatter abroad, the cloudes and darknes, of our calamities and great miseries, least that, if they increase and multiplie, we fall into despaire, and so slumber in sin, and sleepe in death, that the enimie of our soules and saluation
Psal.13. may say, I haue preuailed against them. For if we will imbrace the Lord, with all our harts, we shall no doubt be, in most sure and certaine safegarde. And although the wicked and vngodly sort, which are more barbarous and sauage, than brute beasts, shall afflict the saints and seruants of God, and beare and behaue themselues

themselues insolently, and shall abuse their power and authoritie, to the hurt and harme, of such as feare the Lord in singlenes of hart, and are readie with all patience, to beare whatsoeuer crosse shall be laid vpon them: yet at the length, the Lords elect shall preuaile, one way or other, to their great comfort, and shall be aduanced to eternall life, and glorie that neuer shall haue end. For as the prophet saith: The patient abiding of the poore, Psal. 10. shall not alwaies be forgotten: for although for a time, God suffereth his seruants, to be strangely afflicted, that vertue in them, may growe to some perfection, yet not the lesse, in his due time, he doth deliuer them, out of all the tempests, and stormes of the world, and doth make them partakers of his kingdome in glorie euerlasting. We are wont to call those men martyrs, which suffer death by fire or sword, for Christs sake, and indede so they be: but that man also, in my opinion, may rightly be called a martyr, which keepeth truly in his hart and minde, an vnfained patience, without grudging or repining at any troubles whatsoeuer, thinking himselfe happie, that he is thought worthie, to beare some crosse or other, after his Lord and sauiour Christ: such a man, no doubt, is a martyr euen liuing, though he lose not his life, by fire nor sword.

EVen as those sheepe, which in the presence of their shepheards, do vomit, and cast out againe, the grasse which they haue eaten, do not profitably shew, how much & how well they haue fed: but those rather, which do inwardly digest and concoct their meate, and do giue abundance of milke, and do beare the softiest, weightiest, and finest woll, and do shew themselues to be fat, faire, and well liking: For by those things they shew & plainly proue, that their pasture is exceeding good: Euen so, not those pastors, ministers, and preachers of the word, which do deliuer words, and stuffe their sermons with eloquence and braue phrases, do fruitfully and throughly declare vnto the people, that vertues pasture is excellent, good, and wholsome, and to be desired of all, but they rather, which do inwardly concoct vertue, and do obserue it, and bending themselues to the actions and performance therof, do flow, with the swéet milke of mercy, and do cloth themselues & others with the fine fleeces of christian loue and charitie, such I say, do euidently declare, how much they haue profited in the doctrine of Christ, and how much also

others

others ought to profite in the same, and do stir vp the harts and minds of their hearers, to vertue and godlines, both with their doctrine and liuing. Words of doctrine are very profitable, but when they are seene to worke, holines and righteousnes in the teacher, they then preuaile the better with them that are taught. Paule therefore exhorteth Timothy, to ioyne with his preaching, the work of an Euangelist: And also willeth Titus, to shew himselfe an example of good works. Our sauiour himselfe saith: He that shall do these things, and teach men so, he shall be called great in the kingdome of heauen.

2. Timoth. 4.
Titus 2.

211 As the lighter ballance, or ende of the beame, will preasse vpward, and euer be highest: So, the vayner, more vnprofitable and vniuster, that a man is, the more will hee vaunt, and extoll himselfe: And being a very impious, vngodly, and most wicked man, will arrogantly assume vnto himselfe righteousnes, and most impudently chalenge the name of a good and honest man, when indeed he setteth more by one penie of money, then by ten pounds worth of honestie, and doth loue more ten pounds of money, then he doth the health, wealth, credite, liberty, life, yea and more then the soule of his neighbour, and christian brother. But on the other side, euen as the fuller and heauier scale, is euer lowest: So the more vertuous, honest, and godly, that any man is, the more will he submit and humble himselfe, and howsoeuer other men, will seeme to praise him, he neuertheless doth stil acknowledge his owne imperfection. And indeed it is in a christian man, some perfection, to know, and to acknowledge his want and imperfection. For when he humbleth himselfe most, then doth God especially exalt him. And when he throweth downe himself, as vnworthy to be numbred amõg the seruants & saints of God, then doth the Lord set down and register his name in the booke of life, so that it shall neuer be rased, nor blotted out, but shall stand and remaine there for euer, according to that which the holie prophet saith: The iust man shall be in an euerlasting remembrance, for the Lord is euer exalting the humble and meeke, and bringing downe the proude and insolent.

Psal. 112.

212 Brasse is a mettle of red colour, & hath a certaine likenes of gold, but is indeed brasse, and not gold: Whereunto I rightly compare hypocrites, which vnder the shape and colour of religion

religion and holines, do couer a Chaos, and confused heape of all wickednes and abhomination. Such men when they séeme best, are then worst: For of all improbitie, there is none more pernicious, then that of theirs, which when they are most bent to deceiue, they handle the matter so, that they may séeme to be honest, vertuous and godly men. As for example: If thou méetest with a théefe, and talkest with him of honesty, he will saie as thou saiest, but shortly after, he will rob thée, binde thée hand and foote, and perhaps kill thée. And if necessitie constraine thée, to borrow money of the couetous cormorant, and miserable vsurer, thou shalt heare come out of his mouth, words as smoth as oyle, wherewith he will so insinuate himselfe, and créepe into thy secrets, that thou wouldest thinke him to be a very saint, & a man of God: But when he hath sounded thée to the depth, and perceiueth that thou hast an house, a lease, good furniture, some land, plate, or other cõmoditie, then he wil tel thée, that he would faine do thée good, and helpe thée, but the world is dangerous, and that a birde in his hand is better then two in the wood, and his money is his plough, and that he must liue vpon it, as the husbandman liueth vpon his plough. And by these meanes will he draw from thée an offer, of thy house, lease, lande, plate, horse, cowe, or the bed thou liest vpon: And on any of these things, he will lende thée, about the fourth or fift part of their valure. But there was neuer théefe, nor traitour, more surely bounde, to be executed, and to lose his life, then he will make sure worke, and binde thée to thy owne consumption and vtter vndoing, in body, goods, and name. Indéed his money is his plough, and the vsurer himselfe, is the horse that doth draw it, and tyrannicall couetousnes doth holde it, and the diuell himselfe doth driue it, and thou poore borrower art the land they plow vpon, & amongst them, they make long and déepe furrowes, of extréeme pouertie, and miserie to thée, and of their owne euerlasting destruction. For the driuer will neuer giue ouer, till he driue the plough, horse, and holder, all into hell. And yet some body will say, that the vsurer is an honest man, and doth helpe many. His honestie is like a very bitter and pinching blacke frost, to tender, sweete, pleasant and beautifull blossomes: The frost doth kill and destroy the blossomes, and the vsurer doth kill men, women, and children. And the helpe, that the poore borrower, hath at his hand: is like that succour, that a poore shéepe hath vnder a thorne

bush, in some stormе or tempest: the sélie shéepe is sheltred there, and kept from the smart of the tempest a little while, but when she departeth from the bush, it kéepeth backe a péece of hir fleece, and the oftner she goeth, the barer and nakeder she is: So that at the length, she is able neither to abide bush nor stormе. Such a bush of thornes is the vsurer, to the poore borrower, he will leaue him at the length, no fléece on his backe: he will leaue him no house ouer his head, vnlesse it be some prison house to die in, no bed to rest vpon, no flesh on his bones, no credite in the worlde. I cannot finde in my hart to eate and drinke with an vsurer at his owne table, if I know him, bicause his meate and drinke séemeth to me, to be the very flesh and blood, of poore honest men, their wiues, and children. Yet this thing I note in that bush, that pincheth, and pilleth the poore shéepe, that it neuer thriueth nor proueth good timber, but serueth onely for the fire: So the vsurer serueth for nothing but hell, and howsoeuer hée thriueth héere, he shall be surely pinched there. It were well (in my opinion) if vsurers were censured now in our daies, as they were in times past: in those daies they were neuer called to any office, in the church, nor common wealth: For what right, iustice, or equitie, could be looked for at their hands, which were most vnnaturall, and cruell oppressors of their brethren? The poore would take no reléefe at their hands, bicause they knewe the curse of God, did follow them, and that they had: neither durst they eate the flesh, and drinke the blood of their poore brethren, whose marrow the vsurer had pickt out of their bones. Againe, they were neuer admitted to receiue the sacrament of the body and blood of Christ Iesus, for what society or fellowship could be betwéene light & darknes, Christ and Beliall, God, and the diuell? And when they were dead, they were not buried like christian men, but throwen out like dead dogs, and rotten carrions, and if they did couer them, it was in diches and filthy places, least the stinch of them, should infect and poison the aire, and they should kill men euen being dead, as they vsed to do when they liued, if they were censured now a daies, as they were then, we should haue fewer vsurers, and mo rich men. And yet these men are called of some, the golden ones of the worlde. Indéede they haue golden purses, but brasen faces, they haue soft words, but bloodie minds, and harts harder then the adamant. These are the caterpillers, not of Egypt, but of England, that discomfort not

Pharao,

Pharao, that tyrant and enimie of God, but the Lords seruants and deere children. These flie not abroad, at the commandement of God, to plague his enimies, but at the pleasure of the diuell, to annoy Gods friends. These are not contented to eate vp and to destroy corne, grasse, blossomes, leaues, and all fruit besides, neither will the flesh of beasts, and foules, and birds of all sorts, serue them to eate, but they must and wil eat, mans flesh whiles he is aliue. For, to consume a man in goodes and credit, with vsurie, what is it else, but to eate his flesh, and to drinke his blood? and with sorrow to pricke and wound his hart, what is it but to kill him? Of all the murtherers in this world (except those, which with false, heretical, and diuellish doctrine, do murther soules) there is none more cruell, mercilesse, nor more blodie, than the vsurer. For he is not satisfied, with the blood of men and women, but he will haue the blood of yong children, and infants also. For he that cutteth downe a tree by the rootes, doth he not withall cut downe, the boughes, twigs, and branches? and he that consumeth, vtterly vndoeth, and with sorrow drieth vp the marow in the bones of parents, to the shortening of their daies, doth he not euen destroy their poore sweete infants also? Praise and commend them, who will, they are barred, and shut out of heauen. They are those vngodly ones, spoken of by Iob, whose praise is short, and quickly ended. The caterpillers of Egypt, were surely tethered, and harmed no place where themselues were not: but these caterpillers, wil sit at home in their chaires, like a boare that is a franking in his stie, and will consume a man, one, two, or three hundred miles from them. These caterpillers by their brokers, do flie ouer, and view, all the lands, lordships, mannors, parks, woods, groues, fields, medowes, pastures, and whatsoeuer, farmes, leases, or other commodities, of the noble men, lords, knights, esquiers, gentlemen, yeomen, and husbandmen of England, and heere they gobble vp a whole towne, and there a goodly parke: heere a lordship or mannor, and there a most pleasant wood. The Lord keepe all men out of their hands, for where they light and pitch their tents, they waste, consume, and make hauocke of all: and do call the places after their owne names, as though they had neuer belonged to the ancient and right owners of them. The God of mercie take from them, coueteousnes of the vaine and transitorie things of this world, and worke in them (if it be his will) a coueting and most earnest de-

Psal. 15. Ezech. 18. Iob. 20.

ſire, of the ſaluation of their owne ſoules, and an vnfained loue to their brethren in Chriſt Ieſu. Amen, Amen, Amen.

213 Even as that man, which with a painted ore, doth fowle for partridges, is not an ore, but vnder the ſhape and likenes, of that ſimple creature, lieth in waite for the pretie fine birds, that he may take them, and kill them: So, he that with a counterfeited, and fained holines, will colour and couer impietie, wicked purpoſes, or whatſoeuer is againſt the word, and will of God, is not a iuſt man, but vnder the colour and ſhape of godlines & honeſtie, ſeeking the praiſe and glorie of the world, he caſteth in his head, and worketh by degrées, the ruine, decay, and vndoing of his neighbors, that he may compaſſe their goods, lands and poſſeſſions, and gaine ſome honour, and dignitie among men. Such men haue a ſhew of godlines (as the apoſtle ſaith) but they denie the power therof. And although ſom hypocrites will now & then, ſeeme to forſake their riches, and lend ſome to their neighbours, and beſtowe ſome vpon the poore, yet ſtill the marke they leuell and ſhote at, is to augment and to increaſe them more & more. For euen as the ſwifteſt of all haukes, going about to ſeaſe vpon and to take, the bird that flieth as it were in the top of the aire, doth not by and by, when ſhe firſt ſeeth hir, flie directly towards hir, but rather at the firſt, with fetching of a compas, doth ſeeme to forſake and to deſpiſe hir, and to drawe and to flie from hir: but at the ſecond or thirde flight, ſhe goeth towards hir, with a wonderful force and incredible ſwiftnes, to take hir in the aire, and to rend hir in peeces: Right ſo do hypocrites behaue themſelues: for at the firſt, to ſee to, they will ſeeme to the, not to regarde, but to contemne the riches, and promotions of the world, but then they coine and counterfeit a ſimplicitie, fouling for a greater matter than yet they ſee preſent, and reaching at ſome higher aduauncement, and greater dignitie, than that preſent time and occaſion doth offer: but at the ſecond or third flight, when euery thing doth anſwer their expectation, thou ſhalt perceiue that with all ſpéede and grédines, they will lay hold vpon thoſe things, which thou thoughteſt they had contemned. They do not wiſh or deſire any thing more, neither can any thing more highly pleaſe them, than the very ſelfeſame things, which they once made the world beléeue, they deteſted, and could not abide them. Theſe are double harted men, they haue wicked lips, and

2. Tim. 3.

hands

hands that worke iniquitie, they be those sinners that go two maner of waies, and everlasting woe is their reward. Eccles.2.

The hypocrite goeth two maner of waies, when he laieth one thing vp close in his hart, and sheweth another in his actions, speaketh one thing, and doth another. Touching such men and matter, it is commanded in Deuteronomie, that a man should not weare a garment, made of woll and flare, commonly called linsie wolsie, as if it should be said, that kinde of vesture, doth couer the subtletie of malice and mischefe, signified by the flare, and doth outwardly shew, the simplicitie of honestie and innocencie, signified by the woll. Such an hypocrite was Herod, when he pretended a great deuotion towards Christ, and that he would worship him, and all the while was whetting his sword, intending his death, if he could catch him. Such were the inhabitants of Ierusalem in the time of Sedechias, they boasted greatly of the law, but they would in no wise obserue it. True vertue among Christians, is that a man leade a life, equall and like vnto his words, and as the apostle Iames saith, so to say, and so to do. All hypocrites, whatsoeuer they would seme, do so far differ from true christianitie, as the froth or some of golde doth differ from gold it selfe. Deuter.22. Matth.2.

214

Euen as an archer doth shote nerer, and soner hit a faire great marke, than a little one: So the diuell doth easily hit with his arrowes, and strike with his darts, the vaine glorious, and proud men of the world, but the humble and lowly he mysseth, with all the sleights and cunning he hath. Euerie proud man, that seketh after vaine glorie, is but vnwise and foolish, for the diuell hath puffed him vp, and made him a great marke, whereat himselfe may shote, and the which he may the more easily hit, and strike with his poisoned darts of death. Such a man doth Salomon meane, when he saith: The fole doth not know, that he hasted to bands, vntill he be wounded vnto death. True praise doth consist in vertue, which hath deepe rotes, and spreadeth far abroad: all vaine things do quickly fall away, neither can any vaine thing be perpetual. The Ammonites and Moabites were highly praised and extolled, in the mouthes of all men, but they fell so far from that praise, that the remembrance of them was cleane put out. I sawe the vngodly man (saith the prophet) exalted and lifted vp like the Cedars of Libanus, and I passed Prouerb.7. Ezech.25. Psal.37.

passed by, and lo he was gone, I sought him, and his place was no
Prouerb. 10. where to be found. And Salomon saith: The name of the vngodly shall consume and waste away. Wicked men, which do fede and franke themselues, with mischefe and malice, although for a time, they seeme to prosper greatly, and to be highly esteemed among men, yet notwithstanding their flourishing estate doth not continue long. The day we see doth often come, that they which this day do praise, to morrow will either dispraise, or say nothing, but especially this we knowe, by daily experience, that they which through hypocrisie, without any vertue or iust desert, haue stolen their praise and commendations, by deceiuing of mens harts, they either lose the same in this life, before they die, or euen presently after, when they are cast headlong into all maner of miseries. Christians therefore must not trust, to the false and deceitfull glorie of the world, bicause as Esaias saith: All
Esay. 40. flesh is grasse, and all the glorie of it, is as the flower of the field.
Eccles. 14. And Ecclesiasticus saith, All flesh doth wither away like grasse. The prophet Dauid being disposed, to speake of a wicked and vngodly man, that is mightie and famous in the world, he saith:
Psal. 49. When he dieth, he taketh not all, neither doth his glorie or pompe go with him. When he saith, he taketh not all, it is an Hebrew phrase, and is all one, as if he should say, he taketh nothing with him. And therefore saith the Lord by Esay, the glorie
Esay. 16. of Moab: and the glorie of the Cedar shall be taken away. And
Esay. 21. Oseas the prophet saith, that the glorie of the wicked Iewes shal be turned into ignominie. It doth therefore behoue all Christians, to seeke the glorie of God, and as the Apostle doth admonish
1. Cor. 10. vs, to do all things to the glorie and praise of him, that when we shall go hence, we may haue eternall glorie with God, through Christ Iesu our Lord and sauiour. For the glorie of this world is very transitorie and vncertaine, it is buried with mens bodies when they be dead, and posterities do forget it, and blot it out of all remembrance. The counsell of Chrysostom is exceeding good: despising the glorie of the world, saith he, thou shalt be more glorious, than they that seeke it.

215 Christian men do profit more, for the good of their soules, and towards eternall life, in the narrow and hot burning fornace, of aduersitie and troubles, than in the large and broad fields, of wealth and prosperitie. For as golde, by fire is se-

uered,

uered, and parted from drosse: So singlenes of hart, and true Christian simplicitie, is best seene, and made most euident, in troubles and afflictions: in prosperitie euery man will séeme godly, but afflictions do drawe out of the hart, whatsoeuer is there, whether it be good or bad. This made Dauid say, Proue me, O Lord, and trie me, search my reines and my hart. It is not amisse to vnderstand by the reines, the inward delights and pleasures, bicause the seate of lusts and desires is said to be in the reines: and by the hart, the secret cogitations, bicause it is the shop and receptacle of the thoughts. Psal. 26.

216

Weeping, sobbing, and sighing, do ease the minde.

Ezech. 24.

The fountain of sorrow is in the hart.

Euen as filthy matter or rottennes of a boyle, blaine, or push, being hid within the flesh, doth greatly grieue, and vexe, the bodie that is sicke: But if it breake and run out, the paine is mitigated: So sorrow being closed and shut vp, in the hart of man, doth mightily torment him, but being thrust out, with teares and grones, the hart is somewhat eased, and the minde a little pacified. They therfore must néeds be out of measure grieued, from whom all teares, sighings, & sobs are taken. Ezechiel the prophet, his wife, whom he loued most déerely, died, whose death no doubt was grieuous and bitter vnto him, but that he might not weepe, nor bewaile hir death, with teares and mourning, did exceedingly augment and increase his sorrowe. The fountaine of sorrow is in the hart of man, whose waters, if they flow not ouer through the eies, they will ouerwhelme & drowne the hart it selfe, and will not once suffer the thought to turne from languish and intollerable griefe.

217

For as a great and thicke smoke, vaporing out of a foule blacke fyre, vnlesse it haue frée passage, and some vente or waie where through it may go out, will all to darken, bestinch, and make blacke the house: Euen so, sorrowe and griefe proceeding out of the hot fire of calamities, being shut vp in the house of mans hart, doth make it exceeding blacke, and doth corrupt it, with blacke and bitter choler, vnlesse through the mouth or eies, there be a breathing out of sighes, set from the bottome of the hart, and streames of teares trickling downe the chéekes. Yet an effeminate and desperate wailing, either for the dead, or for any other cause, as of men without hope, is vtterly to be misliked: and that Stoicall opinion also, that a wise man should neuer be mooued, neither with mercy, sorrow, nor anger,

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is to be auoided. For the motions and stirs of mans mind, must be tempered with reason, good counsell, wisedome, and discretion, and are not to be vtterly pulled vp by the rotes. Ecclesiasticus thinketh it good, that a man moderately bewaile the death of others. And when our Sauiour Christ himselfe, beheld Marie Magdalene, and others also weeping with hir, when hir brother Lazarus was dead, he wept, insomuch that the Iewes meruayled, and said, behold how he loued him.

Eccles. 22. & 38.

Iohn 11.35.

218

As a smoke, which at the first is great and thicke, ascending vpward, is quickly scattered and out of sight: Euen so, the glory of the proud men of this world, by little and litle is obscured, and vanisheth cleane away. The damned ones, which are tormented in hell with endlesse and euerlasting paines, do know and acknowledge so much: For in the booke of Wisdome, they are produced speaking these words: What good hath our pride done vs? And what profite hath the pompe of our riches brought vs? All these things are gone away like a shadow, and as a poste that hasteth by. Let vs therefore, set our harts and mindes, and bend we our whole desires, to heauenly things: And let vs make no account, of earthly, transitorie, fraile, and the deceitfull things, of this old, withered, and ruinous world. For if we will deepely consider, and carefully thinke of that happines, which is laid vp in store in heauen, with God the father, through Iesus Christ, for all them that do beleeue, liue, and die in Christ, we will not giue our selues, to the speeches of rude, ignorant, and vngodly people, neither will we hunt or hauke after the vaine reports, and idle praises and commendations of men, nor yet put any trust, in any thing that man can do: But we will aspire and draw neere vnto that God of ours, which is for euer, whom no processe, nor continuance of time, wasteth nor consumeth: Of whom the prophet speaketh plainly: Thou O Lord shalt indure for euer, all other things shall ware old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy yeres shall not faile. And the Lorde himselfe saith to Moses: I am, that I am. And he saide, Thus shalt thou say to the children of Israell, I am, hath sent me vnto you. As if he should say: He that euer hath beene, is, and euer shall be, whose eternitie is not comprehended, within any limites or bounds, hath sent me vnto you. If then worldy things

Wisd. 5.8.

Psal. 102. vers. 26. 27.

Exod. 3.14.

do much moue vs, which are of no such strength, but that in processe of time, they are weakned, and cleane consumed, if (I saie) that which is of no stabilitie in this life, but is sodainly broken, and perisheth, or at the least, by little and little decaieth, & groweth out of remembrance, and is quite forgotten, is wont to stir vs vp, to take great paines, and to vndergo almost intollerable toyles, through manifold perils and dangers: Why then, not much rather, yea and a great deale more, are we not stirred vp, and moued by him, that is for euer, to vndergo, and to indure, the like, or (if néede be) greater paines by many degrées, whose promise and maner it is, to giue to all those, that in truth, and singlenes of hart, do loue him, immortall rewards, and to bestow and place them in euerlasting blisse, in his owne kingdome, with his owne and onely most déere sonne, euen Christ Iesu, our onely sufficient, and alone Sauiour and redéemer? God giue vs grace, and the assistance of his holie spirit, that we may withdrawe our harts, mindes, and affections from all those vaine and transitorie things, which are subiect to ruin, rottennes, and consumption, and that we may set them surely vpon our God, follow him, and obey him, according to his owne will, in his written word. Amen. Matth. 25. 34

As the excellent and noble hauke, called a faulken, vpon the fist of the fouler, séeing a pray flieng on high, doth by and by spread hir wings, and offer to breake the strings, wherewith she is holden, and to be gone after the praie; but if she be hooded, she neither séeth the pray, nor is any whit moued: Euen so man, whose nature far excelleth, all other liuing creatures, thinking vpon the things that are aboue, in heauen with God, and with the eies of his minde, beholding eternall blisse, and endlesse felicitie, he is inflamed and pricked with a great and wonderfull desire, to attaine, vnto the same: but if he be hooded with ignorance, spirituall blindnes, and a loue of this worlde, he will neuer be touched with any heauenly motion, nor any whit moued with any right loue to God, nor once turne, so much as one eie of his minde, towards heauen nor God. That most noble faulken, I meane the most famous and kingly prophet Dauid, being rapt, and as it were rauished, with an vnspeakable loue, and desire to heauen and God, did sing this song: Euen as the hart, desireth the water brookes, so doth my soule long after thee Psam. 42. v. 1. 2.

O God: My soule is a thirst for God, yea euen for the liuing God: When shall I come to appeare before the presence of God? And the holy apostle, being very desirous to flie out of the bands of the body, and to shake them off, said thus: Christ is to me life, and death is to me aduantage. And immediately after he saith, that he hath a great desire to depart, and to be with Christ. And such ought the desire, of all good Christians to be. God grant it may be such. Amen.

Philip.1.21.

220

AS they which haue great nede of water, do make haste, to come to the fountaine or well, where water is to be had, but hauing drawne the water, and filled their vessels, do depart, and turne their backs to the fountaine, which hath supplied their want, & satisfied their desires: So very many, when they be compassed round, with perils and dangers, and are beset on euery side with afflictions, and troubles, then they flie apace, to the fountaine of grace & mercy, but when they haue obteined the water of comfort, then they do despise, that flowing spring of liuing water, which complaineth of their vnkindnes, by the prophet Ieremie, saieng: They haue forsaken me, the fountaine of the water of life. There be to too many, of all sorts and degrees in the world, which, when they are in the straightes, of calamities and miserie, will with all possible spede, flie and run vnto God, and will power out before him, many deuout and feruent praiers, vpon their bare knees, with teares trickling, and streaming downe their cheekes, and will vse the name of Christ, in hope for his sake, to be the soner releaued, because (as the holy Ghost saith) He is the propitiatiō and attonement for our sins, by faith in his blood, and they will implore and beg the mercy and helpe of God, with most lamentable shrikes, and greuous grones: but so sone as they perceiue, that God is a God, of pittie, compassion, and mercy, and do finde and feele themselues to be lightened, and eased of their greefes, they by and by forsake God, turne their backs vpon him, shake off all obedience, and returne to their old vomits, and practise their former foule sins, with greater greedines then before. And when they should be most mindfull of gods benefits bestowed vpon them, then do they vtterly forget him. But it is the part, and dutie of euery good christian, if he once dedicate and betake himselfe to the seruice of God, to proceed, and to go forward, from vertue to vertue, and from grace to grace, and

Ieremi.2.13.

Rom.3.25.
1.Ioh.2.2.

and not to turne, the Lords precepts and commandements, behind him, when indeed he ought, to be most thankfull, for his louing kindnes, and fauor, which he hath found and receiued. So much doth the Lorde signifie by the prophet Ezechiell, where it is commanded, that they should not go out of the temple, by the same gate, that they went in, because they should not vncomelie, turne the holie things that were there behinde them, and so the sooner forget them, or deal vnreuerently with them. And that also in Genesis doth teach vs no lesse, where they that went out of Sodom, were charged that they should make haste and go forward, without loking backe, and there is an heauie iudgement of gods vengeance, shewed vpon hir that loked back. And Christ affirmeth, That he is not meete for his kingdome, that putting his hand to the plough, loketh backe. It behoueth all true and vnfained christians, to keepe a perpetuall constancie, in a right course, of liuing vertuously, holilie, and godly, and as the holie prophet saith, to go from strength to strength, vntill euerie one of them, appeare vnto the God of Gods, in Sion.

Ezech. 46.9.

Gen. 19.22.

Luc. 9.61.

Psal. 84.7.

IT hath been vsuall of olde, that men would inquire, and aske of God, by his prophets, concerning those things whereof they doubted. Saule seeking his asses, did go to a seear, to wit, to a prophet, for so called they the prophet then. The sonne of Ieroboam being sicke, his wife is sent to Ahiam the prophet. David being a prophet himselfe, did aske Nathan another prophet of God, whether he should build a temple vnto the Lord, or not. When the Gabaonites did speake fraudulently to the children of Israel, the scripture saith that they were deceiued, and that they did not aske at the mouth of the Lord, meaning the Lords prophet, by whom he vsed to speake vnto the people. This (I say) was very vsuall and common in that time, wherein the prophets liued. Howbeit, all did not come with one minde: for it is to be seene, in the prophet Ezechiel, that certaine of the elders of Israel, came vnto him, to inquire of many things, whereof they doubted, but because they came not, with a good, but a bad minde, the Lord would vouchsafe them no answere. For they came not, as men drawen with the glorie of God, but stirred with malice, and their owne iniquitie. They were contented to haue some knowledge of the Lords will, but they had no purpose, to frame their liues after the same. The number of such at this day is infi-

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1.Sam. 9.

1.Reg. 14.

Ibid. cap. 7.

Iosue. 9.

Ezech. 20.

nite, for who sées not, how many are very déepely séene, in the vnderstanding of Gods word, and the knowledge of his will, which neuer stretch out one hand, nor set one foote before another, to practise or to do the same? They know, and will also acknowledge and confesse, that they ought to kéepe their harts, their minds, their thoughts, their hands, their hearing, their séeing, and all their inward and outward parts, without the foule and filthie spots of the world, and to be carefull to walke in innocencie, holines and righteousnes before the Lord, vpon paine to be barred, and shut out of his kingdome for euer: and yet they will, euen against that they knowe, séede fat, and as brawne franke themselues, with all maner of sinne and iniquitie. So that, euen as the sunne, at some time of the yéere, in some place, doth affoord his shine and light vnto the people, and yet doth little or nothing warme them: So, the knowledge and vnderstanding, of the word, and will of God, doth not by and by, worke an hungring and thirsting, to leade a vertuous and godly life, in all those whom it hath instructed, and most perfectly taught, what they should do, and how they ought to liue. They receiue knowledge and vnderstanding from it, but they refuse the grace, and denie the power of it. But, euen as he is not rightly called a rich man, which vnderstandeth and knoweth great riches, and can tell how, and by what meanes, a man may be exceeding rich, but he that hath riches of his owne, and doth possesse them: So, he is not a good, and right Christian man, that can according to knowledge, dispute and reason of vertue, and godlines, and can describe and define the same: but he that is indued with verti.., and possessed with true godlines, and doth most willingly practise the same, in the whole course of his life, both with his friends, and with his foes, that man, and such a woman, is rightly called, and is indéede, a true Christian, in whom the Lord hath great delight. The lord vouchsafe to make many such. Otherwise knowledge (when it is bare and naked, without the loue of God, and man) doth puffe men vp with insolencie and pride, so that the more they knowe, the worse they are, and must be beaten with the moe stripes, bicause they know the will of God, and do it not. We all are bailed, and drawen after, an earnest desire of knowledge and vnderstanding, but we must do our greatest and best indeuour, that our knowledge may be coupled with vertue and true godlines: for he that knoweth what he himselfe ought to

Psal.24.

Psal.15.

Matth.5.

1.Cor.8.

do,

do, and will point and teach others, what best becommeth them to do, and will shew them their faults, that they may shun them, and yet will not bend and plie himselfe, to do those good things, whereunto his knowledge doth direct and point him, he is like vnto a cléere and bright loking glasse, which sheweth plainly to others, their blemishes and foule spots, but séeth not it selfe. For as the loking glasse, doth shew very plainly, to them that behold it, the likenes of such men or women, as are before it, that they may dresse and trim themselues, and yet doth not sée it selfe: So that master or teacher, which very copiously, and eloquently, doth teach others, vertue and all good things, and yet himselfe giuen to sinne and wickednes, he doth in déede teach others, but he teacheth not himselfe. Against such maisters and teachers, the holy Apostle inueigheth very sharply, saying: Thou which teachest another, teachest not thy selfe: thou saiest a man should not steale, and yet thou stealest: thou saiest that a man should not commit adulterie, and yet thou committest adulterie, &c. An heathen man, by the light of nature, and reason, could say, that not onely an accuser, but such a reprouer also, is not tolerable, in whom is wel knowen, and found, the same fault, which he sharply checketh and reprooueth in another. And the same man in an other place doth say: that he which is prepared, to speake against another man, must be without all fault himselfe. And another man also, no lesse a heathen than he, compareth those men, which will speake good things, and will not do them, to a sweete instrument, which will sound very sweetly, and make a pleasant noise, wherewith it will greatly delight others, and yet it neither heareth, nor vnderstandeth it selfe. True it is, that good speeches in men, are in danger to be lost, and to do little or no good, when they be not holpen, and in some measure furthered, with the good life, and honest maners, of those that speake them: when knowledge hath vertue ioined with it, then hath it wonderful effects, and indéede, that is the knowledge that all Christians ought to séeke for, and to desire. For, to desire to haue knowledge, onely that thou maiest knowe, is nothing elle, but curiositie: and to desire to knowe, that thou maiest be knowen, to know much, is méere vanitie: and to desire to know, that therby thou maiest attaine to worldly wealth, promotion, and dignitie, what is it elle, but filthy lucre? but to desire knowledge, that therby thou maiest be touched, & mightily inflamed, with an vnfained loue of God,

Rom. 2.

Marcus Tullius in Verrem.

Idem in Salust.

and

and thy neighbor, and that thou maiest moue, and stir vp others to the same, is an excellent vertue.

222 The bodie of man, that it may not rebell against the spirit, must be restrained, and kept short of many things, that it will craue, otherwise it will be very vnruly, if with measure kéeping and abstinence, it be not tamed and kept vnder: therefore as the Apostle saith, it must be crucified, with the lusts and concupiscences of the same. For euen as, from a fierce and firie horse, which will in no wise be ruled, nor obey his rider, men are wont to withdrawe, such strong féede, and fine prouender, as will make him ouer hote, and to to fierce, and in stéede thereof, to giue him chaffe and bare strawe: Euen so from the bodie of man, when it is an enimy to the spirit, and by reason of to much daintie fare, and varietie of delicate chéere, groweth to be wanton, and rebellious against reason, must plentie of fine féede and nourishing meates be taken, and harder and leaner chéere, must be very sparingly ministred vnto it, that when by such meanes, it is subdued and chastened, it may willingly yéeld obedience vnto the soule and spirit. The holy Apostle of Christ, himselfe did so: I do chasten my bodie (saith he) and kéepe it vnder, least whiles I preach to others, I my selfe should be a castaway. And indéede when the body of man is tamed, and kept in subiection, then doth the spirit, stir vp it selfe more frely, to the obedience of God, and séeketh after the diuine and holy mysteries of his word, with greater zeale and feruencie. For, as the same Apostle saith: Although our outward man be corrupted, yet that which is within, is renewed day by day. For as enimies in a siege, will yélde themselues to their aduersaries, when for want of fode, they are like to be famished: so the flesh and sensualitie of man, being bitter enimies vnto the soule, if pampering, and daintie, and full féeding be taken away, will submit themselues, and will stoupe vnto the soule and spirit. When the disciples of Christ demanded of him, why they could not cast out a certaine euill and wicked spirit, he answered them, that that kinde of spirit, was not to be cast out, but onely by praier and fasting: Meaning that the Lord, had reserued vnto himselfe, the casting out of that spirit, who must be sought vnto, by faithfull, feruent, and most earnest praier, and bicause he would haue the whole man, in that holy exercise of praier, to serue him, and bicause the bodie should be no im-

Galat.5.

1.Cor.9.

2.Cor.4.

Marc.9.

pediment

pediment or hinderance, vnto the power and force of praier, but in all humilitie, should most willingly ioine with the soule and spirit, in that seruice of God, and so iointly together, should crie mightily vnto the Lorde, to obtaine their suite, Christ woulde haue the bodie tamed and humbled with fasting. And in the mouth of his holy prophet Ioel, he willeth the people, to turne vnto him, in fasting, weeping, and mourning, and that with their whole harts, without all hypocrisie. And therefore Christ saith: When ye fast, be not sad as hypocrites are, &c. But the king of Ioel.1. Matth.6. Ninive did easily see and perceiue, that neither fasting, praying, Ionas.3. nor any other exercise, would preuaile with God, vnlesse men would forsake their sinnes, and giue ouer their iniquities: And therefore he straightly charged, that euery man should turne, from the euill they had vsed. And so the Lord grant we may do, and then our other exercises, of praying and fasting, and such like, wil be acceptable to God, otherwise they be friuolous, vaine and hypocriticall.

223

PLinie in his eighteth booke, doth report, that Bucephalus, the horse of Alexander the great, when he had not on the braue and princely furniture, which was prouided for Alexander himselfe, he would suffer any other man, as well as Alexander, to ride him: but being furnished and made readie with the kings furniture, he would suffer no man, but Alexander himselfe, to take his backe: So very many men, all the while they are poore, obscure, and in base estate, they will indure euery man, and will faine a good will, and great diligence towards all men, and to euery one, they will shew a singular milones, and kinde courtesie, being to see to, most mild and courteous Catoes, but inwardly very tyrannicall and cruell Neroes. They couer and keepe close, within the secret folds, and priuie corners of their manifold dissimulations, wrath, hatred, malice, enuie, and all impieties: but once being inriched, full of worldly wealth, and aduanced to honor and dignitie in the world, and lifted vp into the place, and set in the seate of authoritie, then they despise and scorne all men, saue onely those, to whom by the lawe of soueraignitie, they are bound to be subiect, and to obey. Then they vnhood themselues, and do bewray their secret will, and do discouer their cankered and manifold nature, which lay hid so close, in the wrinkles of their hypocrisie, and deceit, that it could not be seene:

then do they most openly shew, their pride, and crueltie, which they had long couered with a godly mantle and faire cloke of humilitie and lowlines. It is the Lords manner and vse, to cast downe and to bring lowe, all such proude, vaine, forgetfull, and vnthankfull persons: & to aduance, and to exalt all those, which in true humilitie, and lowlines of hart and minde, in pietie, patience, and in the practising of all vertues, do serue, honor, loue, and obey him. The Lord neither regardeth the riches of the vngodly, nor the poore and beggerly estate, of his faithfull children, and chosen seruants. Of the wicked, Dauid saith: Thou hast cast them downe, Lord, &c. and of his owne he saith: The iust man shall flourish like a palme tree, and as a Cedar of Libanus shall he be multiplied. And againe: The righteous shall be in an euerlasting remembrance. Wen that were godly learned, in old time, when they perceiued, that man forgetting his originall, and the foule matter of his beginning, would ware insolent, and growe proud: they would expresse and signifie him, by a crocodile and an egge. For the crocodile is a creature of an incredible bignes, and yet hath his beginning of a very small and little egge, and is knowen onely to Egypt, and to those countries, which are watered with the riuer Nilus, and in this thing is very admirable, that no liuing creature, that hath so small a beginning, doth growe to such an exceeding bignes. And yet in this one thing, man is more admirable, that being moulded out of the earth and dust, he will make his hart a nest for pride and all abhomination, to build and to dwell in.

Psal. 73.

Psal. 112.

224 Ezech. 29.

The comminations of the Lord, by the prophet Ezechiel, are not onely against Pharao the king of Egypt, but do reach also, to all them, which do imitate him, and sticke to him, in his tyrannie, and cruell practises, whom the prophet tearmeth by the name of fishes. For euen as, when some great and huge fish, is drawen out of a riuer in a net, many smal ones, which are about him, are taken and drawn out with him: Right so, it is the Lords maner, not onely to tangle and to trap, within the infringible net, of his indignation & heauy iudgements, the first authors, and cheefe bruers, and brochers of idolatrie, treason, trecherie, or any other kinde of euill whatsoeuer: But all those also will he censure, with the same weight and measure of punishment, which haue anie pleasure in those forbidden euils, and

are

are so far, from being offended, and grieued at the same, that they wish in their harts, good successe, and continuance vnto them. I will (saith the Lord) euen glue & fasten vnto thy skales, the fishes of thy floods or riuers, and I will draw thée out of the midst of thy riuers, and all thy fishes shall sticke vnto thée, &c. Meaning, that he would destroy not only himselfe, but all his followers also, together with all those, that by any meanes did fauor or further, and did giue or lend vnto him, their cõpany, counsell, goods, strength, voices, or so much as one hartie wish or desire, to set forward his malice and crueltie, against the Lord and his seruants. And so indéede it came to passe. Therefore it behoueth all men, to haue a good and sure ground, for euery thing that they do, and that neither companie drawe them, nor authoritie constraine them, nor feare to lose goods, libertie, nor life, driue and compell them, to do that thing, which is directly against the worde, and will of God, and is by him absolutely forbidden. And this is well worth the marking, that the prophet doth cal men fishes, which are tossed and tumbled, in the troublesome waters, and waues of the world. For what els is this world, but a sea, continually disquieted with fearce flouds, of infinite temptations, & tossed with stormes of innumerable troubles, and shaken with windes of al maner of vanities? Is there any Euripus, Syrtes, or Charybdis, that hath so many, and so monstrous flouds, and dangerous waues, and that hath so sundrie, and stormy motions, as this world hath? What vast gulph, what strait and narrow sea, is shaken with such whirlewindes, and troubled with such blustering blasts, such raging stormes, and cruel tempests, & with such thicke, blacke, and vncomfortable clouds, as this world is? There be in the sea of this world, two chéefe and principal fishers, the one is Christ, our most swéete and only sauiour: the other is the diuel, our most cruel, and deadly enimy. Christ doth fish for men, that he may giue them life, and saue them for euer: but the diuel doth fish for men, that he may bind them in the chaines of death, and destroy them for euer. The waters of the sea of this world, are worldly riches, dignities, promotions, fleshly lusts, and filthy pleasures, & they are like bitter and salt water, which will neuer quench a mans thirst, but the more he drinketh, the thirstier he is. But the water of Christ, doth indéed quench the thirst, of him that drinketh it, and doth laie the heate, of the lustes, and lawlesse desires of the flesh. For he himselfe doth saie; That if a Ibidem.

man drink of the water of this world, he shal thirst again: But if he drinke of the water (saith he) that I will giue him, he shall not thirst for euer. The rich man mentioned in the Gospell, had his belly ful of the water of this world, but now he is tortured in the heate, and tormented in the flames of hell, & shal be a thirst there for euer: But poore Lazarus that sought for the water of Christ, & did drinke of it, is now in heauen, in the bosome of euerlasting blessednes, and shall neuer be a thirst any more. Christ doth fish for men, that he may draw them out of the bitter waters of this dangerous sea, and that he may giue vnto them, the water of grace. But Christ doth fish with an angling rod, and an hooke, and he taketh few. But the diuell, that wicked and craftie fisher, with his great, large, long, and broade nets, taketh and draweth vp great multitudes, and infinite numbers of fishes, which voluntarily giue themselues vnto him, and do suffer him most easilie to take them. Christ doth fish, that he may bring grace, and giue vnto them, whom he taketh, eternall life, and the fishes flie from him, they will not come neere him: And the diuell doth fish, that he may kill and destroy, and bring men into endlesse, easelesse, and remedilesse, condemnations and torments, and the fishes run and flie to him. Christ as he walked by the sea of Galilee, with his angle take foure, Symon and Andrew, Iames and Iohn: but the diuell walking by the sea of this world, may in as little space and short time, take foure thousand. The diuel fisheth with a hooke, and doth catch many mo, then Christ doth take, the reason is, bicause his baite is sweeter, and more pleasant to mans appetite, and doth better agree with the depraued will and graceless disposition of man, then that baite which Christ vseth, doth. The diuels baite, is voluptuousnes, the foule pleasures, and rotten delights of the flesh, worldly wealth at will, the vaine glory of the world, innumerable riches of all sorts, power, authoritie, vanitie, an insatiable desire to beare rule, and a thousand such others. The seelie poore fishes being deceiued with these baites, do neuer feele the hooke, vntill it sticke so fast in their iawes, that there is no scaping, but the diuell maketh a full account of them, as of his owne. The Lord giue vs grace, and so open the eies of our vnderstanding, that we may see, and eschew all his baites, and neuer be taken with any hooke of his. But our sweet Sauiour Christ, that heauenly fisher, which seeketh to saue our soules, and to bring them to euerlasting happines, and celestiall

Ioh. 4.
Luc. 16.

Matth 4.

The diuels baite.

ſtiall immortalitie, he fiſheth with a ſharpe and bitter baite, be- Chriſts baite
rie vnpleaſant to the corrupted nature, and appetite of a natu-
rall man, to wit: with much faſting, prayeng often, with watch-
ings, honeſt labours in a mans calling, contempt of the world,
ſpirituall powertie, bitter teares, dæpe ſighes, and grëuous
grones, for ſinnes committed againſt the Lord, with humilitie
and lowlines of hart, with kindnes, peace, patience, righteouſ-
nes, and ſuch other things, all which, although to thoſe, which are
inflamed with a right and true loue of God, they are pleaſant
and welcome, yet not the leſſe, to the will and deſire of a mëere
naturall man, that is a friende of fleſh and blood, they are hard,
& do ſëeme very bitter to his corrupted taſte. God grant that we
may ſo ſwallow vp all theſe, and other ſuch like baites, that wee
may be ſurely taken with the Lords hooke, and drawne to euer-
laſting life, through Jeſus Chriſt our Lord, Amen.

SAthan is a ſubtle fiſher, and vſeth great cunning in the caſt- 225
ing of his net, and ſearcheth out, that veine of water, wher-
in euery one is delighted, and do take their pleaſures: for he
doth not ſet vpon all men, after one & the ſame maner. He temp-
teth one with riches, and another with the flickerings, and plea-
ſures of the world: he draweth one on with pride, another with
malice and enuie: he winneth ſome through too much ſpending,
and many thouſands through too much ſparing, euen as he per-
ceiueth, the inclination of euery man to be. The mouth of his
net, is very broad, and the going in is very wide, and open, but
the comming out is very hard, ſtraight, and narrow, and founde
of none, or verie few. For euen as a fiſher, when he taketh ſome
great fiſh, doth not by and by violently ſtrike, and twich hir, but
letteth his fiſhing line go at all the length, vntill the fiſh do ſwal-
low downe the hooke, and ſo worke hir owne deſtruction, leaſt if
at the firſt, he ſhould twich hir too hard, the fiſhing line or thread
ſhould breake, and his baite and hooke loſt, the fiſh ſhould eſcape:
Euen ſo the diuell, when he hath gotten a poore ſinner, faſt vpon
his hooke, and hath intangled and fettered him, in the chaynes of
ſome dangerous and deadly ſinne, and hath bewitched him, with
the ſorceries of the fleſh, and the world, he doth not ſuddenly op-
preſſe and eraſperate him, leaſt if at the firſt daſh, he plaie the di-
uell openly, and roughly, like a diuell as he is, the ſinner ſhould
break his bands, and eſcape his ſnares: But he doth cheriſh him,

and maketh much of him, and doth suffer him now and then, both to speake and to do some things that sauor of vertue, that by litle and litle, he being made fast and dead sure, vpon the hoke of sin and wickednes, he may by degrées worke his owne woe and vtter destruction. So that the diuell doth stretch out his angling rod, thread and all, not that he may let the sinner escape, but that he may make him the surer, and holde him the faster. Thus suffered he Herode, to pretend in words the worshipping of Christ, when he intended in his hart to kill him: And Pilate to confesse Christs innocencie, and yet against his owne conscience, to giue sentence of death against him: And Iudas to kisse Christ, as though he loued him, and euen then to betraie him: These and many mo like them, notwithstanding their painted and golden shewes, were fast inough, vpon the diuels hoke, and so are al hypocrites and dissemblers.

226 There is a sea, called the dead sea, which is a lake in Iudea, called Asphaltites, whereof Aristotle, Pliny, Iustine, and diuers others do make mention. There is neither fish, nor any liuing creature found in it, whereupon it hath the name dead. Further, in it nothing is couered, neither doth any thing that is in it, sinke to the bottome thereof, but all things do swim, and are in sight, and do continue in the top of the water. For which cause, they are compared vnto it, that will keepe no counsell, nor secrets whatsoeuer, but will reueale, and bewraie all things that they know whether they be good or bad. It is a mightie great lake, and is neuer troubled, with anie waues, stormes, or tempests, but is euer quiet: And therefore, they are compared with it, that lead their liues in tranquillitie, peace and quietnes, and are neuer pressed, nor broken with any calamities, nor tossed and troubled, with any sorrowes or miseries in the worlde, but are euer at harts ease, and liue as they list. The water of this dead sea, is reported to be exceeding bitter, for the sweete riuer Iordan running into it, (as some do write) it doth vtterly lose the sweetnes thereof, and is made very bitter also. Euen as Hypanis a ryuer of Scythia, which hath a maruellous sweetenes, vntill a litle bitter spring, which Herodotus calleth Crampeus, be mingled with it, and then it is corrupted with a wonderfull bitternes: Euen so, those men, which are like vnto vessels, that will hold no water, and so full of chinkes, that they neither can, nor

They are very dangerous men, which

nor will keepe any secrets, or counsell, are very bitter and intolerable men, and do much harme in euery place where they com, neither can any counsell or secret be committed vnto such, without great danger to the common wealth wherein they dwell, and especially to all those that repose any trust in them. Such men seeme they neuer so wise, learned, and full of counsell, are not to come neere godly princes, neither to be made acquainted, with matters of state, and the affaires of common wealths, least they do great hurt, both with giuing counsell themselues, and also by discouering such weightie secrets, as shall in trust be committed vnto them. These are those vngodly ones, whose counsell, good Iob saith, shall not come neere him. These be they, in whose counsell, (the kingly prophet saith,) the man is blessed, that neuer walketh. The beginning of our actions is counsell, and therefore great indeuour is to be vsed, that euill counsellers be eschewed, and in any wise not leaned vnto. Adam following the wicked counsell of Heua his wife, and Heua the counsell of the deceitfull serpent, besides that wo they wrought vnto themselues, they brought great miserie, vpon all their posteritie. The diuell is the first author of wicked counsell, and neuer ceaseth to deuise, which waie he may best & soonest worke our wo: And that he cannot do by himselfe, he laboureth to do it by wicked counsellers, his trustie seruants, and dead sure ministers. Whose acquaintance & familiaritie is to be auoided, and the company and counsell, of godly wise men, is to be imbraced, and vsed. Who so keepeth companie with wise men (saith Salomon) shall become wise: But he that is a friend of fooles, shall be made like vnto them. And Ecclesiasticus saith, that he that toucheth pitch shall be defiled with pitch. And the apostle saith, That a little leauen, sowreth the whole lumpe of dowe. Euen as the Chameleon, is sometimes blacke, and sometimes greene, sometimes pale, and somtimes blue, (for he euer taketh his colour, of the thing, which he seeth to be next vnto him, and doth shew and represent, the colour of what thing soeuer is set before him: So men of all degrees, are wont verie much to imitate, the nature, disposition, and maners of those, whose counsell they follow, and whose familiaritie they vse. Dauid that famous prophet of God, vnderstanding so much, doth say in a Psalme, where he describeth the parts, and office, of an excellent and very good king, and setteth down a very plaine paterne, & a most liuely picture of his vertue,

can keepe no counsell, nor secrets.

Iob.22.

Psalm.1.

Prouerb.13.

Eccles.13.

1.Cor.5.

Psalm.101.

that

that such a man, as walketh in an vndefiled way, to wit, (whose life is vnreprouceable) shall serue him, and be to him a courtier, and a counseller, and voweth that no man of pride, no vaine person, nor speaker of euill things, shall dwel in his house, nor keepe within his court. As if he should say, I will diligently inquire and search, who they be, which in any land, countrie, and kingdome, are faithfull and do loue righteousnes, and by their counsell will I be instructed, and the familiaritie of them, will I vse: but all vngodly, proud, blasphemous, lying, deceitfull, and wicked persons, of all sorts, will I vtterly expulse out of my house, and driue and thrust them out of my court, and will suffer them, to finde no rest within my kingdome. God grant that all good, godly Christian princes, may follow the steps, and example of king Dauid, in this, and all other his princely vertues, and holy exercises. Amen.

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Colos.3.17.

IT is the part and dutie, of euery good Christian, that whatsoeuer he doth in word or deede, he do all in the name of the Lord Jesus: that is, to the glorie of God: and in an affiance, and confidence that he hath, in the name of God, that he wil protect, defend, bleese, prosper and preserue him, in doing of the same, and so to giue vp, his hart, minde, will, worke and all, vnto God, before he do attempt the doing, and performance of the same.

Hypocrites.

There be very many, that do some deedes, which to see to, are very good works, but not the lesse, they keepe their harts, mindes and wils, diuided and separated far from God. Those things, to wit, their harts, mindes, wils and purposes, they steale from the Lord, and do bestow them vpon the world, they regard not God, they seeke onely to please men: in the action of vertue, they haue no respect vnto vertue it selfe, but onely, and barely, to the shew and shape, or likenes of vertue. Such men are like vnto painters, which haue a greater regarde, to the colours and shadowes, of images and pictures, than vnto the substance of the same, and contemning the inward parts, they bestow all the wit, skill, and cunning they haue, in expressing and painting out, a bare shadow, and outside of the thing, and the more they deceiue the eies, of them that behold it, the more excellent men are they iudged. But the Lord requireth at our hands, first fruits, that is, our harts, mindes, wils, desires, and all that is in vs, and that we should euen offer vp, and consecrate vnto him our selues, euen

Rom.12.

our

our bodies, a quicke, and liuing sacrifice, holy, and pleasing God, which is our reasonable seruice of God. And when the Apostle willeth vs, or rather beseecheth vs, that we giue our bodies, a liuely sacrifice, holy, and acceptable to God, and calleth the same our reasonable seruice of God: he meaneth, that the offering of dead calues, and vnreasonable beasts, as in times past, the Iewes offered vnto him, wil not please God now, neither that the Lord will accept, and take in good part, any seruice or sacrifice, that we shall bring, and lay before him, either in words or workes, so long as we loue sinne, and harbour iniquitie, in our harts, mindes, and members. The Lord will receiue no sacrifice, nor seruice, of those that be strangers vnto him, but onely of those which are grafted in Christ Iesu, and are now become in him new crea- 1.Cor.5.
tures, in whom there is a newnes, a righteousnes, and holines of life, & in whom all old, foule, filthie, and vngodly conuersation is past. And therefore the Apostle saith, to the Ephesians: Be ye renewed in the spirit of your minde, and put ye on the new man: Ephes.4.
and to the Colossians, he giueth counsell, that they destroy the Coloss.3.
olde man, with all his trash, and put on the new man: and most louingly he beseecheth the Romanes, saying: Let vs walke in Roman.6.
newnes of life. But because this newnes, cannot be wrought in vs, without the grace, and holy spirit of God, Dauid the pro- Psalm.51.
phet, doth mightily crie vnto the Lord, and saith: O God, create a new hart within me, and renew a right spirit within my bowels, or inward parts. The Lord requireth of vs, a lambe, that is, innocencie, humilitie and meekenes: and he would haue vs to offer vnto him, a yong pigeon, or a turtle doue, that is, true contrition, and puritie of hart, and minde: for those sweete birds, do vse mourning in stead of singing, and are pretie, and fine paterns of puritie, and innocencie. The Lord will not take, receiue, nor accept, barking curre dogs, that is, railing, raging, cursing, lying, slandering, blaspheming, or any such vngodly persons, neither their offerings, sacrifices, nor praiers, when they come, and bring, and lay them before him, no more than he did the sacrifice of Caine. The roring and cruell lion, the rauening wolfe, the foule and dirtie swine, the blinde mole, or want: that is, the tyrannicall, and mercilesse man, the oppressor, piller, and poller of his brethren, the man that is meere naturall, and carnall, the man that is blinde, and ignorant, in spirituall and heauenly things, they are neither sacrifices, nor sacrificers, that God will,

or is wont, to take any pleasure in: as he doth abhorre the vices, so for the vices sake, he doth detest the vessels, vntill such time, as they be purged and cleansed, of such foule and filthie matter. If there were no other, but onely Salomon, to tell vs, that the Lord requireth, and calleth for our harts, it is great reason, that we should beleeue the Lord at one word, and at one message, when so lovingly, and fatherly he saith: My sonne giue me thy hart. The Lord helpe vs, and grant, that we may giue him our harts, and whatsoeuer else, of the inward and outward man. Amen.

Prouerb. 23.

228 Herba solaris.

HEliotropium, the herbe of the sunne, so called, because it windeth it selfe about with the sunne, in the morning very early, it beholdeth the rising thereof, and all the day, it euen followeth the course of the sunne, euer turning the leaues towards the same, but the rote it neuer changeth, stirreth, nor moueth, it hath that still, fast fixed within the earth: So very many, will seeme to follow the sunne of righteousnes, Christ Jesus, but it is onely in leaues, and outward shewes, for their rotes, that is, their harts, are far, and fast within the earth, where indeede their treasure is, according to that which Christ himselfe doth say: Where thy treasure is, there is thy hart also. Such men will lift vp their hands, eies, and voices, towards heauen and God, and with such godly greene leaues, will make a faire florish, and a beautfull shew, but their harts and affections, are surely set, vpon earthly, vaine, vile, and transitorie things, and are as far from God, as heauen and earth, are distant one from the other. They shew vnto the Lord, onely bare and fruitlesse leaues: flesh and blood, the world and diuell, haue their harts, those go downward, and take rote below. Such men are like vnto trees, which in the sweete and pleasant spring time, will be well stored, and full of godly blossoms, and wil make a franke offer, and a large promise, of much fruit, but when the fruit is loked for, and should be gathered, there is none to be had, they were but bare leaues, and idle blossoms. Such trees did Christ himselfe meete with, when he was heere below, vpon the earth in his bodie, and at this day, the whole world, euen euerie citie and towne, is very full of such trees, yea it is hard to finde one house, wherein there groweth not such a tree. Well, the Lord did curse them then, and be we sure, he will not bless them now, he that then did cause them to be cut downe, and cast into the fire,

Matth. 6.

Esa. 29.
Matth. 15.

Matth. 21.
Marc. 11.

Matth. 25.

fire, will in like maner, cast into the fire and torments of hell, all those, that seeke him with their lips, and are far from him with their harts.

Ungodly men which are delighted in forbidden things, they come not neere, the waies of the Lord, whatsoeuer shew of holines they make with men, they sit downe, and rest themselues, Psalm.1. in the seate of wickednes: for, they haue onely their lips, gilded with holines, there is not one dram of godlines in their harts. The prophet doth testifie so much, when he saith, that they which worke wickednes, walke not in the Lords waies: their harts are Psalm.119. so far from seeking after God, or any good thing, that indeede, they seeke after euill things, as Salomon in his Prouerbs affirmeth. Prouerbs.27. Yet neuertheles, there be some, though the number of them be not great, that euen as great and mighty vapors, with the force and power of the sunne, are taken and lifted vp from the earth, and do seeke after the sunne, by whose strength and vertue they are carried vp on high, and growing into cloudes, do euen follow the sunne: So (I say) there is a remnant, and a little flocke of Christs, that in a true, vnfained, and sincere loue of God, are lifted vp, from the loue of this world, and from all earthly, and fleshly affections, so far as is possible, for man in this life to be, and do seeke the Lord, and his kingdome, in the singlenes of their harts, and thinking the time, of their abode heere, in this vale of all miseries, to be long, they daily sigh and grone, for a dissolution, and the comming of Christ, to iudge the quick and the dead: But this number is very small, and we may admire them, euen as the prophet Esay did, and say: Who are these, that flie like Esai.60. scattered cloudes? The Lord, if it be his holy and blessed will, turne the harts of all hypocrites, and carnall worshippers of God, to serue him in veritie, and in truth, and vouch he safe, to increase the number, of his single harted seruants. Amen.

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EVen as the blood, in the bodie of a man, being corrupted with a poisoned arrow, doth by and by flie to the hart, euen seeking, and hoping as it were, to finde some remedie, and helpe there, and yet doth euen so soone as it toucheth the hart, finde death, where it sought for life: So men, when they are sore pressed with calamities, do make the world their first refuge, and whiles they seeke for succour, and comfort of the world, they finde no better thing, than death, where they thought, to haue found

life. Experience doth teach them, that they sought for life, in the house of death, and for a medicine there, where no good thing is to be had. But it behoueth vs, that do professe christianitie, and do fight vnder that banner, when we labour, and are loden heauily, with tribulations and afflictions, forthwith to repaire vnto God, and with all spéede, and possible haste, to run vnto Christ, who euen from the altar of the crosse, where he offered himselfe,
Matth.11. for vs, that by his death, he might deliuer vs, from euerlasting death, calleth vs vnto him. Our sauiour Christ is said, to make a feast, and to eate, at the conuersion of a sinner, when he forsaketh his wickednes, and turneth vnto the Lord, with a contrite and sorrowfull hart, for his sinnes and offences, committed against
Luc.15. the word, and will of God: for so the Euangelist saith: Bring hither the fat calfe, kill it, and let vs eate. So that, we can no way, make the Lord a banket, that will please, and delight him, but by forsaking the world, our sinnes, and our selues, and in appealing to the throne of his grace, and mercies seate. We heare his voice euery day, what meane we, that we obey it not? Why continue we in sinne, which consumeth, and rotteth our soules and bodies, as rustines doth iron? Why go we not home, to our heauenly father? We know his goodnes, we haue great experience of his clemencie, loue and mercie, and yet still we linger. Our patrimonie is gone, we haue most lewdly spent, wasted, and consumed all, so that we are no more worthie to enter into the kingdome of God, than are the very foule, and dirtie swine, and yet nothing wil driue vs to him. It is euen as himselfe saith: No man can come vnto me, vnlesse my father draw him: the Lord then draw vs vnto himselfe. What a madnes is it, to séeke for helpe, reléefe, and comfort of the world, which séeketh vs, onely that it may deceiue, and destroy vs? The Lord calleth vs, to giue vs comfort, and vnspeakable ioy, and we turne our backs to him, the world doth but hold vp a finger, and becken vs to it, with a purpose to haue our companie to hell and damnation, and we run, and whine after it, like a thirstie infant, after the dug of his mother, or nurse. And thus we passe on, séeking for life in the house of death, and for ioy in the vale of miserie, where none is to be found. The Lord open the eies of our vnderstanding, and make vs to know, and to see, that our helpe, health, comfort, and life, in this world, and in the world to come, standeth onely in him, that made both heauen and earth. Amen.

Idlenes,

IDlenes, as it breedeth pouertie and beggerie, in very many, which might liue well, and in good sort, with diligent, and faithfull labour: So is it very dangerous, in those that be rich, and feele no smart, nor want in this life, for whiles they giue themselues to foule idlenes, voluptuousnes doth ouercome reason, and they are snared, and taken in the deadly traps, of the deceitfull flickerings of the world, and are poysoned with carnall pleasures, and fleshly delights, which do beare them faire in hand, for a little while, but at the length do deceiue them, and leaue them in shame and confusion. For euen as the earth, when it is not tilled, nor trimmed, doth breede and bring forth briers, brambles, and all noisome, and vnprofitable things: so idlenes in man, doth breede and brode in him, vngodly thoughts, and wicked cogitations of all sorts, and doth allure, hale, drawe, and euen drag him, to do those things, which are so odious in the sight of God, that he must either most earnestly repent that he hath done them, or else, he must die eternally for doing of them. Idlenes therefore doth not become Christians, for so doth our God, and maker teach vs, when he saith to Adam, in the labour of thy handes, shalt thou eate, all the daies of thy life. And iust Iob saith, that man is borne to labour. And the Apostle saith: If any man will not labour, let him not eate. When Dauid continued at home in idlenes, then did adulterie and murther crepe into his hart, and ceased not, vntill it broke out into effects, and most dangerous actions. Christ did shew a great hatred to idlenes, when he said: Why stand ye here all the day idle? 230 Idlenes Genes.3. Iob.15. 2.Thessal.3. 2.Samuel.11. Matth.20.

SOmtimes it falleth out, that a hen sitteth vpon ducks eggs, and with hir diligent sitting, & the heat of hir bodie, she doth hatch, and bring them forth: and when they be able to follow hir, she clucks them, & after hir maner, as though they were hir naturall chickens, she doth call them about hir: but they being not of hir, but the ducks kinde, though by hir they haue bene hatched, and of hir haue receiued life, and though she hath a continuall care to bring them vp, and to defend them from such enimies as seeke to deuoure them, yet neuertheles, they wil follow and seeke after that, whereunto by nature, they are inclined and giuen: When she is scraping and scratching the earth, to finde them foode, they will be in the water, mire, or foule puddle, after their kinde: she may clucke, and walke alone, they wil not keepe 231 Vnthankfulnes

hir companie, vnleſſe perhaps in ſome danger, when the kite is readie to catch them, for ſome ſuccour they will flie to hir: howbeit at the length, when ſhe perceiueth them, to be vnnaturall and vnkinde to hir, ſhe doth forſake them, and giue them ouer. Euen ſo, our ſweete Sauiour Chriſt Ieſus, hauing taken great paines for vs, and hauing humbled himſelfe, euen in the loweſt degree, of all humilitie that can be named, as in comming down, out of his fathers boſome, being moſt perfect, moſt holy, and omnipotent God, being euery way equall, and in nothing inferiour to his father, to take our weake, fraile, and feeble nature vpon him, and (ſinne excepted) to haue a perfect feeling of all our infirmities, as wearieſomnes of bodie, hunger and thirſt, and ſuch others, and beſides the induring of theſe, many yeeres togither, hauing ſuffered a moſt cruell death, and euen at his death vpon the croſſe, hauing taſted and taken a full cup, of his fathers furie and indignation, which was in deed filled and prepared for vs, as a iuſt reward for our ſinnes, and ſhould haue been our owne cup, and our owne portion, for euer and euer, had he not euen then taken and ſupt it vp, to cleere and to free vs from it. Againe, after all theſe things, hauing ſtill continued his humilitie, in ſuffering death, to keepe his bodie three daies in the graue, and euen as it were to tread and trample vpon him, and then manger death, hell, diuell, and Iewes, hauing riſen againe, and being aſcended and gone vp to his father, where now (vntil his comming again, to iudge the quicke and the dead) he ſitteth at the right hande, of maieſtie and power: He now ſpeaketh and calleth vnto vs, by his prophets, apoſtles, and miniſters, and willeth vs to remember, what eaſe and eſtate we were in, before he died, and ſuffered all theſe things for vs, and he would haue vs to know, to be ſure and neuer to forget, that if he had not ſuffered death, heere vpon the earth, as he did, we ſhould neuer haue found, any way or entrance into heauen: the celeſtiall ioyes, and pleaſures of the Lords ſaints, ſalvation and eternall life, ſhould neuer haue belonged vnto vs, we ſhould haue had no more to do with them, then they that liue without faith, and die infidels: The horrors of hell, and the ſtincking lakes of vnſpeakable ſhame, confuſion, torments, endleſſe death, and damnation, ſhould haue beene our inheritance, lot and perpetuall portion. Chriſt therefore doth daily put vs in minde, that we be not our owne but his, and that we be the greateſt and deereſt purchaſe, that euer was made, in

heauen

heauen or in earth, and that the like price and coſt, was neuer beſtowed vpon any creatures, as vpon vs. When the angels, which were in heauen, in the preſence of their creator, did once offende, they were hurled out, and caſt into hell, Chriſt would not beſtow vpon them one peny of all that great price, and rich ranſome, which he paid for vs, he would not then become man, to ſhed one drop of blod for them; but for our ſakes, he ſpared not one drop, but ſhed all. The hen that himſelfe ſpeaketh of, was neuer ſo diligent and carefull, to gather hir chickins vnder hir wings, as he hath euer bene, moſt ready to ſhroude and to protect vs, againſt all the enimies of our ſoules and bodies. Many mothers ſhall ſooner forget, the children of their own wombs, and vtterly forſake them, before Chriſt will forſake vs, yea he will neuer forget, nor forſake vs, vnleſſe we firſt forget, and forſake him. Now therefore we being his, ſo dearely bought, and ſo truely paide for, he calleth vpon vs euery day, he clucketh vs, and loketh for vs, that we ſhould follow him, and tread in ſuch ſteps, as he hath appointed, and that we ſhuld not range at random, but kepe our ſelues within the hearing of his voice, and our liues within the limits, of obedience vnto the ſame, theſe things (I ſaie) he loketh for at our hands. But how deale we, with this moſt kinde, moſt louing, and moſt mercifull redemer, and (if the fault be not in our ſelues) the ſauiour of our ſoules and bodies? Verily euen ſo, as the vnnaturall and vnkind ducks deale with the hen, of whom they haue receiued life, they regarde not hir clucking, neither we Chriſts calling: when ſhe is ſeking and prouiding for them, on the faire, drie, and wholeſome earth, they will be in ſome foule water, filthie mire, or ſtinking puddle: And when the Lord Jeſus calleth vs, to integritie of life, to do the thing that is iuſt and right in his owne eie, and to ſpeake the truth, according to the knowledge of our harts: then will we with greedines, pollute our ſoules and bodies, with all wickednes, and things that be abominable, then will we oppreſſe our brethren, not caring who ſinke, if our ſelues ſwim, then will we not ſticke to ſpeake lies, euen to Gods owne face: And when the Lord calleth, and ſendeth vs to ſeke heauenly things, we preſently returne to the foule puddles of the world, carnall delightes, and vaine, yea vile pleaſures: ſo that, we euer take the contrary way, to that which Chriſt commandeth. Chriſt calleth for our harts, to haue them in truth and ſinceritie, with all dili-

Matth. 23.37.

Pſalm.15.

Proverb.23.

gence

gence to attende vpon his pleasure, and to waite on his will, he would haue vs, not in part, but wholy to giue them vnto him, and without the hart, he will receiue, and take in good part, at our hands and lips nothing. But we on the otherside, giue nothing lesse to God, then our harts. What is it, that cannot, and may not command our harts, and haue them at pleasure, sooner then Christ Jesus, that with the death of his owne hart, gaue life to our bodies and soules? If the worlde do but a little smile vpon vs, and giue vs but an alluring looke, and a faire (though a false) word, we will by and by follow it, and bestow vpon it all our attendance. If the diuell himselfe can make vs beleeue, that we shall either haue profite or pleasure, by doing his wil, our harts, mindes, wils, and all are readier for him, then for Jesus Christ. O matchles, yea monstrous madnes, they that seeke our destruction, can sooner with a pleasant looke, then Christ with the giuing of his life for vs, haue vs at commandement. Christ would haue vs to mortifie our earthly members, as fornication, vncleannes, inordinate affections, euill concupiscence, and couetousnes, which is idolatrie: But who doth not nourish, pamper, and cherish all these? The Lord woulde haue our conuersation in heauen, but we are altogither earthly and carnally minded. The Lord would haue our feete to stand within the gates of Jerusalem, but we loue rather to be trampling the stretes of Egypt, Babylon and Sodom. The holie ghost would haue vs to fight a good fight, to finish our course after the will of God, and to keepe the faith, not onely in words, but also in life and deedes: Indeed we are apt and ready to fight for worldly promotion, honor, dignitie, reuenues, and riches, but for heauen and heauenly things, we will neuer striue, take no paines, nor once trouble our selues, we will haue it with ease, and all maner of pleasure, or else not at all, farewell it. The courses we take heere in this life, are very bad, and the end (vnlesse we repent) is like to be worst of all: And whiles we haue no care, to keepe good consciences, it is vnpossible for vs to keepe faith. Let stande before vs, Christ and Sathan, the one pointing vs to heauen, and eternall felicitie, but the way to it, ful of troubles, greefes, and sorrowes: the other pointing to hell, but the way to it, ful of delicates, pleasures, and daintie delights, and let God call, and the diuell call, and (I speake it with greefe of hart) the diuell is like to haue the greater number to follow him, for those short pleasures, and

Coloss. 3.

Philip. 3.

Psalm. 122.

2. Timoth. 4.

Christ

Christ but a fewe to follow him, bicause they must go loden with crosses. Daily experience doth teach vs no lesse, when all our actions are carnall, & haue onely but a little outward shew, and no taste at all of true godlines, nor so much as any relish of the spirit, and loue of Christ. Some will abstaine from the committing of many grosse sins, now and then, and yet not that, (I feare greatly) in any true and sincere loue to God, but either for feare of shame, and punishment in this worlde, or else feare of vengeance, in the world to come, which both are vnprofitable, for the Lord hath no pleasure in forced seruice, he will haue it voluntarie, with the hart, and proceeding of loue, not of a seruile feare, otherwise it shall be numbred with the rest of our sinnes. This doth greatly condemne vs, that though we do not such things our selues, yet we can, without trouble of conscience, greefe of hart, or veration of minde, see and heare the Lords name blasphemed, his saboth vnhalowed, idolatrie committed, parents dishonored, whoredome, theft, murder, and couetousnes commonly vsed, and all the lawes of God vtterly contemned, and it shall neuer offend the greatest number, so much as a thorne in a foote, or a blaine vpon a finger. What other thing is this but to forsake God in the plaine field, and to be afeard to serue him in truth and sinceritie, least we should thereby purchase mans displeasure? Vnlesse therefore, we learne to serue him better, in more truth, with greater zeale and singlenes of hart, we haue nothing else to looke for, but that he will forsake vs, both in this worlde, leauing vs destitute of his assistance, that our enimies may pray vpon vs, and also in the world to come, in giuing out against vs, his malediction, curse, woe, and sentence of death. The Lord make vs new creatures, and giue an vnfained loue of himselfe, deepe roots in our harts, drawing after it a chierefull obedience to his sacred word, and the selfe same to our brethren wherwith we loue our selues, (so that all be in God) that we may escape dangers in both the worlds, that when death, that inexorable executioner shall do his office, we may arriue, at the safe and happy hauen, of Gods euerlasting kingdome, purchased and paide for by Christ, and kept in store for all those that beleeue aright, and shall liue and die in him. But alas, the most part of vs as yet, vntill it shall please the almightie to touch vs, be like proud beggers, which not being worth one farthing, will boast of great wealth: So many brag of great holines, but haue none, Matth. 25. 41.

and

and of great faith, as though they could remoue mountaines out of their places, and yet know not what true faith is. How fearful a saieng is that of Christ? When the sonne of man shall come to iudge the quicke and the dead, do you thinke, that he shal finde any faith vpon the earth? As if he should saie, he shall finde very little, howsoeuer now all perswade themselues, that they be faithfull inough. The Lorde amende vs, for we haue receiued great and infinite good things, from the Lords hand, both for our bodies and soules, but in giuing thanks, we are like to the nine leapers, mentioned in the Gospell, which neuer turned backe, to thanke God for their healing. The Lord hath poured vpon vs, infinite dewes of his sweet and blessed word, and yet still we continue to be those drie trees, to whom his curse, cutting down, and casting into the fire belongeth. The Lord grant that with all speede, we may turne from our sinnes, to righteousnes and holynes of life, that God may turne his anger from vs, and his fauor towards vs, Amen.

Luc.18.8.

Luc.17.17.

Luc.13.31.

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MArcus Antoninus with an oration that he made, vpon the death of Cæsar, is said to haue greatly delighted the people of Rome, and that he moued very many of them, to shed great store of bitter teares, when he put them in remembrance, of the great benefits, which they had frō time to time, receiued of Cæsar, & withal did shew them Cæsars garment, wherin his enimies, Cassius & Brutus, had slaine him, all full of blood: whereat they were so mightily moued, that they expulsed the homicides out of the citie, so that they durst not, if they would liue any longer, come neere it: And yet in these daies of ours, let come neuer so good, and heauenly an orator, with the oracles of God himselfe, in his mouth, and shew most plainly, what Christ the redeemer of the world, hath done for man, and proue that man hath receiued vnspeakable, and innumerable benefits, by and through Christ, and declare what bitter teares of water and blood, did trickle downe his cheekes, and what deepe and deadly sighes, with many fearfull and greeuous grones, did rise from his hart, before he came to the crosse, and let him rip vp his passion stitch by stitch, as the holy booke, and diuine word, shall direct and leade him, and let him particularly shew, how, and where he was wounded, that he was beaten, spit vpon, crowned with thornes, nailed hand and foote to the crosse, scorned and mocked of

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the Iewes, and let him shew most lively, the wicked and cruell Iewes imbrewing their hands in his blood, & giuing him vineger and gall to drinke: and who for all this will shed one teare, giue one grone, or sigh once from the bottome of his hart? yea let the preacher declare and prowue, that, besides the death and passion of his bodie, he suffered in his soule, the heauie wrath and indignation of his father, and the extreme tortures and torments of hell, for a time, no lesse than the reprobates, that be there alreadie, and no lesse then, all we, by iust desert, should haue suffered for euer, if Christ had not done it for vs: And who for al this, will driue out of the citie, not Cassius and Brutus, that killed Cæsar, but those horrible, abhominable, and most damnable sins, for the which Christ was slaine? For so saith the scripture: He (saith the prophet, meaning Christ) was wounded for our iniquities. Esa.53. And a little after, the prophet bringeth in God himselfe speaking thus of Christ: For the sinnes of my people haue I smitten him. And the Apostle telleth the Romanes the same thing: Christ was giuen (saith he) for our offences. Rom.4. And to the Corinthians: Christ died for our sinnes, according to the scriptures. 1.Cor.15. The matter then being so plaine, that no man, high nor lowe, whosoeuer, can cléere himselfe of the death of Christ, but must néedes, will he, nill he, confesse that there is in him, the matter of Christs arraignment, bitter passion, and cursed death, and that he is no lesse giltie of the same his death and bloodshedding, than those that cried, Away with him, away with him, it is no reason, that he should liue any longer: nor than those, that did spit in his face, and nailed his hands and féete to the crosse. It must néedes followe, that Cæsar was more beholding to his friends, than the sonne of God is, to many thousands of those that do professe his name: and Marcus Antoninus was more beholding to the Romanes, which were so readie at one oration, to purge and cléere the citie, of homicides and murthers, than a great number of faithfull preachers of Christ be now, to infinite thousands of their auditors, which are so far from abandoning and thrusting out of cities and towns, euen grosse, vile, and most lothsome sinnes, that in their owne priuate houses, yea euen in their owne bosoms and bodies, they harbour, nourish, and maintaine them: although they heare euery day, the heauie iudgements, and destroying wrath of God, denounced against them, not with a generall houering ouer their heads, at al aduentures,

as though no body were spoken to, but euen with a particular touching, and as it were an vnlacing of euery sinne in it kind, to lay open the stinch and abhomination of the same, that men might (if they had grace) be ashamed, and afeard, to staine and to blemish themselues with such things, as the Lord vpon paine of condemnation, hath inhibited and forbidden: and yet all will not serue. No man, that will beleeue the holy scripture, can be ignorant of this, that the almightie, did, with the heauie hand of his wrath, cast angels out of heauen, when they were poisoned with pride, and would not be contented with their owne estate, and that therefore they became diuels, this (I say) cannot, but bee knowen of all, and yet who is afeard of pride? yea who will not be as proud, as euer the angels were, and though he prowe a diuell, and purchase hell, for his pleasure? Pride, gluttonie, abundance of worldly wealth, vainly and wickedly vsed, idlenes from all good works, and no stretching forth of hands, vnto the poore, and needie, were the very capitall, and head sinnes, which did euen wrest, and wring from the Lord, his heauie and most fearfull iudgements, and did as it were with violence inforce him, to destroy the Sodomites, and Gomorrheans, with fire and brimstone from heauen: for that other most foule sinne, the which I am afeard euen to name, did spring and growe out of the sinnes that I haue named before. And yet all these sinnes, with infinite others, do in as bad maner, and no lesse measure, swarme, raigne and reuell in England, than when they were at the worst, they did in Sodom. What sequele then is to be feared, and daily to be loked for, with silence I passe ouer. There is neuer a man, that beareth the name of a Christian, but he will confesse, that his great grandfather Adam, was expulsed, and thrust out of paradise, for eating one apple, forbidden him by the Lord, vpon paine of death: and yet that man, that with open mouth, will make that confession, will euery day eate seuen apples, as bitter and as straightly forbidden as that: and will he then, for eating seuen, thinke to scape better cheape, than his grandfather that did eate but one? No, no: the eater of seuen, shall finde the way, into euerlasting life, as hard to enter, as the way into paradise, was to his grandfather, being once thrust out, vnlesse he spedily, earnestly, and truly repent him, and giue ouer the eating, of such fruits, as the Lord hath forbidden him. It is very strange, that the iudgements of God, shewed vpon Caine, for killing his brother:

Iob.4.18.

2.Pet.2.4. Iud.6.

Ezech. 16.49.

Rom.1.24.

Genes.3.

Gen.4.8.

ther: vpon Saule for his disobedience: vpon Iudas for his trea- 1.Sam.15.
son: will not make all men to detest and to hate murther, to loue Matth.27.5.
obedience, and to beware of trecherie and treason: but that men Act.1.18.
will still liue as they list, as though they were persuaded, that either God doth not see them, or else not regarde them, and that he will neuer call them to any account, do what they will, all is one, God is not angrie, nothing displeaseth him: or at the least, as though they had couenanted, and agréed with hell and condemnation, without controlment, or feare of paine, to take their pleasures in all vanities, and abhominations whatsoeuer. Is it not a wonder, that we séeing before our eies (if we will beléeue God) a whole world drowned, with an vniuersal deluge, or generall flood of water, and yet the same sinnes, that were the cause of that generall destruction, to be so pleasant & swéete vnto vs, as is the honie, and the honie combe? well, wel, swéete meats will haue sower sauce. If thou hadst béen an eie witnes, of the ouerthrow & drowning of Pharao, his chariots, and horsemen, in the red sea: Exod.14.23.
& dulie cramining, what sin that might be, wherewith God was & 27.
prouoked, to inflict that heauy iudgement vpon him, and shouldest haue found the selfe same sinne, to be in thy selfe, and euen highly to please and delight thée, wouldest thou not haue trembled and feared, least the same God, with whom there is no respect of persons, which punished that sinne in Pharao, would not spare, or fauour it, but euen most sharply punish it in thée also? Or if thou haddest séene with thy bodilie eies, some of the grudging, and murmuring Israelites, stong to death with venemous Numb.16.
and poysonfull wormes, in the wildernes, and some of them con- 1.Cor.10.
sumed with fire, that came from heauen, and the earth also opening, and swallowing vp some of them, and sending them downe quicke into hel, would it not haue terrified thée, and haue made thée detest and abhor those sinnes, which brought such destructions vpon the committers of them, all the daies of thy life? And why dost thou not so now? If thou hast any faith, and if the word of God beare any credite with thée, thou art no lesse perswaded of the truth of those things, than as if thou hadst séene them. All these, and such other things, are written for our lear- Rom.14.4.
ning, that we beholding the Lords wrath, executed vpon so manie, in all ages, and from one generation to another, for displeasing and offending the Almightie, we might beware, and take hède, that we do not the like deeds, least we be beaten with the

same, or sharper rods. The sodaine and fearefull death of Ananias, and Saphyra his wife, for their hypocrisie, dissimulation, and fayning to be, that they were not, will it no whit moue vs? Can we liue without feare, and a continuall loking, for the like presente, and sodaine death our selues, when our owne consciences, earely or late, at home or abroad, shall checke, and charge vs, as truely and as iustly as their consciences did checke and charge them? With how many and how great, fearefull and deuouring plagues, that haue swallowed vp, infinite thousands of men, women, and children, hath the Lord tried vs, and most louingly admonished vs, in England within these few yeres? Hath not the whole masse, and weight of the earth, trembled, tottered, and shaken vnder vs, as though it euen groned, and were erceding wearie, of our sinnes, rebellion, and disobedience towards our creator, and redeemer, and that of late within our owne knowledge, and remembrance? And yet for all that, we proceede in our wickednes, and are worse and worse euerie day. So that we seeme to be that wicked crue, and pack of fooles, mentioned by the prophet, which haue said in their harts, there is no God. Those mariners, and meere idolaters, which were in the ship with Ionas, that had no true knowledge of God, nor any vnderstanding, how to honor and to worship him aright, yea they knew nothing but Paganisme, and idolatrie, may make vs greatly ashamed: for they having, but a very little familiaritie, and conference with the prophet, did become very good and true worshippers of the liuing God, and did offer sacrifice, and vowe vowes vnto him: But we haue the lawe, and the prophets of God, & also Christ himselfe, and his apostles, we haue not conference with one, but with them all, we haue his ministers and messengers, daily vnfolding, and interpreting the scriptures of God vnto vs, and yet neuer the better, we will forsake no sinne, but rather chose eternall damnation to do our owne wils, then euerlasting life, to do the will of God. Are we not worse then those Iewes, which crucified the son of God, euen Iesus Christ? Surely we be: for they hearing Peter preach, but one sermon, a great number of them were conuerted: But we hearing manie hundreds, are neuer touched with any remorse of conscience, nor moued to any serious, or true repentance. We are like vnto lepers, vpon whom no water will sticke, nor abide, by reason of the foulnes and greasie matter of their leprosie: Such lepers, and

Act. 5.

Psalm. 14.

Ionah. 1. 5.

Ionah. 1. 14. 15. & 16.

Act. 2. 37. 38. & 39.

and far worse are we, vpon whom no dewes, nor any drops, of the grace, and word of God, will cleaue, abide, and continue. We do nothing for gods sake, nothing of conscience, nothing of loue, all our actions (the Lord amend it) do sauour and smell of hypocrisie. It is to be feared, that were it not, for vaine glory sake, and to haue commendations and praises of men, verie few would do any good: and were it not, for feare of shame, or punishment, few would abstaine from any sinne. Idolators, blasphemers, and violators of the sabaoth, will neuer blush, saie what you will. Children in these daies, thinke it great wisedome, to controule, yea to scorne, and to disobey their parents, elders, and superiors: To murther is manlines: to commit adulterie, and fornication, is but a tricke of youth: to steale, a prettie sleight: to beare false witnes, is counted a gainful trade, and serueth finely to pleasure a frend: and as for coueting another mans house, his wife, his seruant, his maide, his ore, asse, or any thing that he hath, it is so common, as houses be in England, yea in London, where they stande nerest one to another. What then, shall the Lords ministers, messengers, and preachers, keepe silence, giue ouer their labour, and cease vtterly to crie out against sinne? God forbid: the Lord hath a little flocke, and a small remnant, like a litle wheat, in a great heape of chaffe: for their sakes let the seruants, and messengers of the Lord, labor stil. Againe, the harts of al men are in the hands of God, as he made them of nothing, now they are made to conuert men from sinne: Let all the seruants, and children of God, in this case trie, what they can do with the Lorde, and neuer giue ouer calling vpon him, for their saluation, if it be his will to grant it. They haue indede harde faces, and harts like adamants, that will not be bruised (saith the Lord) yet go to them, and let them know my minde, do thy office, though they be disobedient, lift vp thy voice like a trumpet, and shew my people their transgressions, and to the house of Iacob their sinnes. Blow ye the trumpet in Gibeah, and the shaume in Ramah: set the trumpet to thy mouth. It may be, that the wals of sinne and wickednes, will fall downe flat, at thy shouting, and battering them, with the iudgements of God, as the wals of Iericho did, at the sound of the trumpets, and the shouts of the people: I beseech God, it may be so. And indede (good reader) that is the onely thing that I desire, seeke for, and beg daily at the hands of God, euen that all idolatrie, hypocrisie, superstition, blasphemie,

The transgressing, and breaking of the lawes, & commandements of god, is offensiue to verie few.

Ezech.2.&3.

Esay.58.1.

Hos.5.&8.

Iosu.6.20.

Deut.30.20. Act.4.19. and Act.5.29. mie, breaking of the Lords sabaoth, and whatsoeuer is against any precept of the Lord, may be vtterly abandoned. And if thou for thy part, wilt begin: euen striue to be the first, thou shalt do well. Wed thou thy selfe, as in deede we all ought, to do the will of God, whatsoeuer it cost thée: something for my sake, thy poore brother in Christ, that most deerely doth loue thée in the Lord Jesu: and something for thy soules sake, to keepe it out of hell, and that it may come to heauen: but especially for Gods sake, to whom thou owest all obedience, and so shall I thinke my paines well bestowed, and be ready all the daies of my life, to labour still, to do thée good. Loue to thée in Christ Jesu, hath constrained me, to send abroad this little booke of Similies, to let thée know, that I wish well to thée, and that I daily desire, and beseech the almightie, that sinne may be destroied, and that the feare of God may euer possesse thée, dwell in thy hart, and florish in thy hands. True it is (good reader) that we ought to desire, to liue no longer, than we haue a care to liue well, and that the whole course of

2.Cor.5.9. our liues, may be acceptable to God: That is the Apostles meaning, when he saith: Wherefore also we couet, that both dwelling at home, and remouing from home, we may be acceptable

2.Cor.5.15. to the Lord. And a little after, the same Apostle saith: that Christ died for vs, that henceforth we should not liue to our selues, but vnto him that died for vs. Therefore it is a meere vanitie, to say we be Christians, vnlesse we cast from vs, our old corruptions,

Ibidem.17. and custome of sinning, and be changed in our mindes, and become new creatures in Christ Jesu. The which thing, I do most humbly craue at the hands of God, euen for his owne name, and his onely sonne Christ Jesus his sake, both for thée and me, that when the daies of our miseries, in this dangerous and troublesome world, shall be expired, thou and I may haue a ioifull meeting, with the rest of the Lords saints, and all his holy angels, in the glorie of his endlesse, blessed, and eternall kingdome, through Jesus Christ our Lord: to whom be all honour, power, praise, glorie, and dominion, now, and world without end.

As

A neceſſarie Table, of the chiefe and principall things, contained within this booke, pointing the Reader to euery page, and *Similie, wherein the ſame is to be found, by theſe two letters,* S. P. *the firſt ſignifieng the Similie, the ſecond the Page, with figures of both their numbers, as followeth.*

WHo they be, that are Chriſts ſheepe, and who be not, Similie 1. Page 1.

A veine of our head is cut, that the whole bodie may be healed, S. 2. P. 1.

As the ſunne light offendeth bleared eies: ſo the truth offendeth both ignorant, and obſtinate papiſts, S. 3. P. 2.

As al the members of the bodie, haue from the ſoule, their mooving and life: So euerie part of a common wealth, is gouerned by a godlie prince, S. 4. P. 2.

The ſorcerie of the papiſts, Browniſts, Familiſts, and ſuch others, S. 5. P. 2.

The worde of God ſignified by raine, and ſweete dewes, and the operation of them both, S. 6. P. 3.

The church of Chriſt, and true religion, now eſtabliſhed in England, ought not to be condemned, nor euil ſpoken of, bicauſe ſome bad men are mingled with the good, S. 7. P. 3.

A candle that is put out, cannot light another candle, S. 8 P. 3.

The ſpots of the world are dangerous, and to be ſhunned of all, but eſpecially of them, that teach others, S. 9. P. 4.

Thoſe miniſters of the word, & ſhepherds of the Lords flocks, which ſmother their learning, and do not impart their knowledge to the church of God, do offend greatly, S. 10. Pag. 4.

Euill and wicked counſell, is woont to fall vpon the heads of the firſt inuentors, and giuers of the ſame, S. 11. P. 4. & 5.

The minde of man, without the word of God is barren, and bringeth foorth no good thing, S. 12. P. 5.

People for the moſt part, do imitate their princes, whether they be good or euill, S. 13. Pag. 5.

The end of godly gouernment, is peace, S. 14. P. 6.

Where true iuſtice hath no place, there peace is not to be looked for, S. 15. P. 6.

The proſperitie of this world, is like winters weather, the calmnes of the ſea, and the ſtabilitie of the moone, S. 16. P. 6.

The ſuperfluous cares, of worldly things, laid apart, our mindes ought to be occupied in heauen, and euer waiting vpon our God, S. 17. P. 7.

Men are very truly called, the ſonnes of them, whoſe manners and liues they chooſe, to imitate and follow, S. 18. P. 7.

As ſweete waters, are corrupted and ſpoiled, when they run into waters which are ſalt, bitter, or vnwholſome: So good men, are greatly blemiſhed, in vſing the familiaritie of the wicked and vngodly, S. 19. P. 8.

Enuie is alwaies vertues companion: miſerie onely admitteth no enuie, S. 20. P. 8.

An enuious man is as vnprofitable to a citie, as darnell is to wheate, S. 21. P. 8.

The enuious man, can neither abide a ſuperior, an inferior, nor an equall. He is fitly compared to a viper, and to the ruſtines of iron, S. 22. P. 8 & 9.

Enuie is a dangerous diſeaſe, rife in al places, it is a picture of hell, S. 23. P. 9.

To put any truſt or confidence in this world, or to depend vpon vaine man, is to leane to a broken ſtaffe, the rod and the ſtaffe of the Lord, are onelie to be leaned vnto, S. 24. P. 9.

In all our words and actions, a meaſure muſt be kept, and conſideration is to be had, what agreeth with the time, place, and perſons, S. 25. P. 10.

Humilitie ought to go before dignity, S. 26. P. 10.

Many hearers of ſermons, delight more in the rolling toong of the preacher, and his rethoricall phraſes, than in the matter it ſelfe, which he deliuereth, S.27.P.10.

Though ſound doctrine, bicauſe it bridleth luſts, reproueth ſinne, and is a pure and cleere looking glaſſe, for men to beholde themſelues in, is not welcome to manie, yet ought the teachers of the word, to continue and to be feruent therein, S.28.P.10.& 11.

A common wealth is maintained and vpholden with two things, to wit, with due reward and due puniſhment, S.29 P.11.

Men are then woont to be eclipſed, and darkened, concerning the loue of God, and their neighbors, when they growe rich in this world, S.30.P.11.& 12.

The getting of great riches, is the loſſe of great quietnes, S.31.P.12.

A iuſt man is a mightie man, be he neuer ſo poore, and a wicked man is vile and baſe, be he neuer ſo rich. S.32.P.12.& 13.

A fine exchange betweene a rich man that is naught, and a begger that is honeſt and vertuous, S.33.P.13.

As cloudes do couer the ſunne, ſo calamitie darkeneth the minde of man, S.34.P.13.

No ſound iudgement, can be giuen of a man, vntill he be throughly tried, S.35.P.13.

The beſt foode for the ſoule of man, S.36. P.13.& 14.

Not proud, but humble men, do profite by reading and hearing of the worde of God, S.37.& 38.P.14.& 15.

The riches, dignities, and honors of this world, and the life of man, are fitly compared to clouds in the aire, which are ſuddenly diſperſed, and ſcattered with the windes, S.39. P.15.& 16.

The word of God, is a looking glaſſe that wil deceiue no man. If a man behold himſelfe well in it, he ſhall ſee plainly, that before he was man, he was earth, and before he was earth, he was nothing, S 40. P 16.

As a birde thruſteth hir bill, through the loopes of hir cage, in token of hir great deſire to be at libertie: So the ſoule of a true Chriſtian, groneth and ſigheth, in the bodie, in deſire to be diſſolued, and to go to dwell with the Lord Ieſu, S.41.P.16.& 17.

Papiſts compared to vipers, S.42.P.17.

Man for his inconſtancie, is compared to a ballance, that is mooued with euerie little weight, S.43.P.17 & 18.

Man is ſo wauering, that he is compared to a Chameleon, which changeth his colour according to the thing that is next him, and alſo bicauſe the Chameleon, will be changed into any colour ſaue white, S.44.& 45.P.18.

Not they, that truſt to a dead faith, but they that haue a liuely, and working faith, ſhall be ſaued, S.46 P.18.

Many men of very good qualities, and indewed with ſundrie vertues, and full of good parts, haue been ſtrongly altered, and greatly diſgraced, through their familiaritie, with the wicked, S.47.P.18.& 19.

When Peter came into Cayphas his hall, he denied Chriſt, S.48.P.19.

What it is not to eat the word of God, and not to fill a mans bellie and bowels with it, S.49.P.19.

The harder that the tree of ſinne, and wickednes is to be cut downe, the more earneſtly, and diligently, ought the preachers of the word, to ſtrike at it, with the ſharpe edge of Gods moſt mightie and moſt holie worde, S.50.P.20.

The Lord doth humble vs in this world, that he may exalt vs in the world to come: this world doth ſmile vpon vs, with a purpoſe to deceiue vs, S.51.& 52.P.20.

Wicked men are wilfull murtherers of their owne bodies and ſoules, S.53.P.21.

Vngodly men finde no comfort, nor ſweetnes in the word of God, S.54.P.21.

In mens iudgements, words and works, we may be deceiued, in Gods we cannot. Whatſoeuer is writte in Gods word, is truth, whatſoeuer is taught in it, is vertue and holines, and whatſoeuer it promiſeth, in the world to come, is eternitie, S.55.P.22.

The onely weapon, that we muſt vſe, to ouercome the world, fleſh, and diuell, is the word of God, and the practiſe of the ſame, S.56.P.22.

Poore

Poore men feare they God neuer ſo much, are little ſet by in this world, S. 57. P. 23.

Chriſt hath his cup, and the world his, the one is bitter but wholeſome, the other very pleaſant, but peſtilent and deadly, S. 58. P. 23. and 24, and alſo S 60. P. 24.

As a guiltie man, whoſe conſcience doth accuſe him, would neuer ſee the iudge: and a traitor would neuer willingly be eſpied of his prince, nor a diſloyall perſon, of one that knoweth him: and on the other ſide, a true and faithfull ſubiect, that hath done dutifull ſeruice, deſireth the preſence of the prince, in hope to be well rewarded: So the wicked and vngodly ones of the world, are greeued to heare of Chriſts comming to iudge the quicke and the dead: but they that haue liued with good conſciences, do grone for his comming, S. 61. P. 24.

There be great braggers of religion, which make a great noiſe, as though none were right profeſſors of the truth but themſelues, ſuch be not the beſt men: humble minded Chriſtians, are better than they, S. 62. P. 25.

Death commeth ſuddenly vpon many, that neuer thought to die, nor cannot tell what ſhall become of them when they bee dead, S. 63. P. 25. & 26.

All men are alike ſubiect to death, whether they be yoong or olde: this world is like a potters warehouſe, and all men in it, are earthen veſſels, S. 64. P. 26.

As the moone decreaſing, hath hir open ſide hanging downward: but increaſing and gathering light, hath hir opening vp towards heauen: So men meere natutall, haue their harts ſet only vpon earth, and earthly things: but men regenerate haue the open ſide of their harts, euer towards God, heauen, and heauenly things, S 65. P. 26. & 27.

A common wealth without good lawes and holy ordinances put in practiſe, is like a bodie without a ſoule, S 66 P 28.

As the horſe is ordained to run, the oxe to plough, and the dog to hunt: So is man borne to loue God aboue all things, S. 67. P. 28.

Mans hart is ſo hard, that it muſt be ſmitten, with the Lords owne hand, and bruiſed with one calamitie or other, or elſe no godo thing will euer iſſue out of it, S. 68. P. 28. and S. 69. P. 29. & S. 70. P. 29.

The earth is the Lords ſteward, and doth diſpoſe, and detaine the increaſe of it ſelfe, at the Lords appointment, when God wil, plentie, & when he will, ſcarcitie, S. 71. P. 29. & 30.

If man cleaue to God, God will ſticke to him: if he will run from God, yet can he not eſcape his hands, S. 72. P. 30.

A man that is vertuous without hypocriſie, is an excellent iewell, he is greatly greeued to ſee any bewitched with the ſorceries of the world, he doth what he can that none may. Carnall men are meere ſtrangers to true chriſtianitie, S. 73. P. 31.

Vaine, and carnall men, compared to organs, S. 74. P. 31.

Naturall men will do no good thing, vnles they be pricked forward, with the praiſe, and commendations of the world, S. 75. P. 31. & 32.

Hypocrites moſt plainly and truly deſcribed, by a wood or groue full of goodly trees, and pleaſant plants, to delight men, and alſo, full of ſtinging ſerpents, to poyſon and to kill men, S. 76. P. 32.

Heauenly meditations, doe mollifie and warme the hart, and do greatly inflame men with a feruent loue of God. This world and the things thereof, haue euer been falſe, and haue deceiued euen their louers, and deereſt friends at the length, S. 77. P. 32. & 33.

The Lorde ſuffereth his owne children, whom he loueth moſt deerely, to bee oftentimes in great wants, when the wicked haue euen the world at will. The afflictions of this, are not the maledictions and curſes of God, but rather moſt certaine ſignes of his loue, and tokens of his grace, S. 78. P. 33. & 34.

God doth ſuffer his ſaints, heere vpon the earth, to be ſmitten, and ſore beaten of the world, and to be throughly tried with diuers tentations, to the end, that their inward graces, may breake out, that men ſeeing their conſtancie, in the loue of God, may glorifie their father which is in heauen, S. 79. P. 34.

The good agreement, and well hanging togither of the in[illegible]ine creatures of God, in

this world, though differing in natures, and the apt placing of the whole, may very well teach vs, that there is a mightie creator, a great gouernor, and a wise preseruer of all these things, S.80. P.34. & 35.

The cause of the sinnes and iniquities, which man committeth, is in himselfe, euen as the tree is in the kernell, and the herbe in the seede. Self-loue is a perilous and common theefe, ranging and robbing in euerie place, it maketh men fooles, and doth put out their eies, and yet is welcome to all, S.81. Pag.35.

They that be godly, are most easily moued to do good, vpon any occasion offered, the troubles and afflictions of their brethren, are to them, as if they were their owne, if they do but heare of anie distressed, they by and by cast with themselues, how to do them good, such be good, though few, S.82. P.36.

A good christian, though he be heere vpon the earth, in bodie; in affect and desire he is in heauen, S.83. P.36.

Gods children despise those things, which vnto the worldlings, seeme very precious, not earth, but heauen hath their harts, S.84. P.36.

As he that walketh vpon boards, fastened on high, had need to looke to his footing, so it behoueth vs, to be very carefull where we place our affections. For there be two that daily striue for them. God calleth and sathan allureth. Sathan doth keepe a continual siege against all vertue, to kill it, if he can, euen when it is a hatching in the hart of man, S. 85. P.36. & 37.

Many men haue calling, but they answere it not, knowledge, but they practise it not, words, but they worke not, such are compared to the ostridge, that hath wings and flyeth not, S.86. P.38.

All that be aduanced, into places of high dignitie, are not the best men, though some be very good, yet some seeke more their own praise and profit, than gods glory: but that is not to follow Christ, S.87. P.38. & 39.

The greatest, highest, and best seruice, that man can do vnto God, for the comfort of his owne soule, and his happines in the world to come, is his due obedience vnto the word of God, S.88. P.39. & 40.

That man perisheth for euer, and goeth to hell, is mans owne fault, not the Lords, the Lord is no more to be blamed for mans destruction, then the smith, that made for thee som instrument of iron or steele, is to be blamed, if thou wilt suffer it to growe rustie and cankered, the smith made not rustines, neither God thee to sinne. S.89. P.40.

The children of God, vnderstãding by the word, that this world, and all that is in it, is meere vanitie, they haue their felicitie, ioie, and comfort, in knowing of the word, and doing of the will of God, S.90. P.40.

The Indian adamant, which in hardnes doth excell all other stones, is said to be mollified, with the warme bloud of a goate: But the hart of man, hardned with continuance and custome of sinne, will not be mollified, with the bloude of the immaculate lambe Christ Iesus, S.91. P.41.

Though the world intreat vs vnkindly, and be daily harming vs, yet we must no more giue ouer doing good, then the sunne giueth ouer shining, though many clouds do continually couer it, S.92. P.42.

Vertues lot is to be enuied, & to finde very colde intertainment (if any at all) with the men of this world, and yet for all that, the seruants of God, will neuer be wearie of well doing, S 93 P.42.

Mans hart being quiet, and not troubled with horrors, nor distempered with feares, will plainly shew a man what he is, so that he may easily know himselfe: but being tossed with terrors, and ouerwhelmed with feares, it cannot do so, S.94. P.42.

A flatterer to see to, is honest *Cato*, but in experience cruell *Nero*, and therefore verie fitly compared to a scorpion, S 95. P.43.

There be many dissemblers, and smooth tongued flatterers in the world, that will euen stroke as it were, mens humors and dispositions, with words as soft as oyle, and so sweet as honie, and al to creepe within them, that at the length they may worke their wo and destruction, S.96. P.43.

As a candle that it may giue light to others, is conſumed it ſelfe: and ſalt, that it may draw corruptiõ out of fleſh, & keepe it ſweet, and wholeſome for mans body, is all to bruſed, broken, and waſted it ſelfe: So euerie chriſtian man, and eſpecially teachers of others, ought to ſpare no labour, to do good to others, and to win ſome ſoules to God, if it pleaſe him to bleſſe their labours, S.97. P.43.

The ſaylers gnomon, called the marriners needle, lockt, ſhut vp, or kept, in a coffer of gold, ſiluer, wood, or what ſoeuer, will euer ſtil looke towards the north pole: So right chriſtians, which are throughly reſolued, concerning their ſaluation, and euerlaſting life, will neuer turne from Chriſt, but haue their harts and minds ſtill fixed in him, come wealth or want, ſickneſs or health, libertie or impriſonment, life or death, S.98. P.43. & 44.

A chriſtian will not haue two loues, one for himſelfe, and an other for his neighbour: but will loue his neighbour, with one & the ſame loue, wherewith he loueth himſelfe, S. 99. P.44. & 45.

The ſoule of man, ſo long as it is in bondage vnto the bodie, it ſeeketh onelie the bodies pleaſures and delights, but hauing once recouered that ſeruitude, and brought the bodie to be ſubiect vnto it, then it ſeeketh no longer, the peace, pleaſure, eaſe and reſt of the bodie, but now being freed from that bondage, and reſtored to it ſelfe, it ſeeketh it owne peace, reſt, health, and happines for euer. S.99. P.44. & 45.

That man is in a wofull caſe, that hath his head vnder the girdle of this world, he ſhal neuer find any reſt, peace or quietnes. Put no truſt in the world, if thou doſt, it will deceaue thee, and giue thee *quid pro quo*: that is, a miſchiefe, in ſtead of a pleaſure promiſed. The going out of this world, to a chriſtian, is like a ſafe & ſure haue, to a man that hath bin very long, and dangerouſly toſſed, in a moſt troubleſome and perilous ſea, S.100. P.45. & 46.

A corrupted iuſticer or iudge, by the vertue of a precious ſtone, or ſome other rich iewell beſtowed vpon him freely, will make a bad matter go for good, and a very iuſt cauſe go for nought. Yea, for a good round ſum of money, though it be in an old leather purſe, he will now and then ſell iudgement & break the necke of iuſtice. Where this corruption and abuſe is, it breedeth this ſlaunderous report of the law which is good: *Parcis cornis & vexas cenſura columbas*: that is, It doth fauour rauening kites, and pinch & nip in the head innocent doues: and yet no fault in the law, but in the corrupted lawyer, S.101. P.46. & 47.

When a man is in proſperitie, in all welth, and no want, infinite numbers of all degrees, will make great and large ſhewes of much loue and friendſhip towards him: but if the winde turne, and take away his wealth, renoume, authoritie, credite, health and libertie, and he be fallen into any diſgrace: the ſame winde that did blow away theſe things, will blow away all his friends, ſuch friends, are at large painted out, S.102. P.47.

Nothing doth more trie a friend, then the bearing of a friends burden. When a man is in proſperitie, it is hard for him to diſcerne, whether thoſe that pretend friendſhip to him, loue him or his riches moſt. But old experience hath euer prooued, that a man hath many friends, for his wealths ſake, but verie few for his owne ſake, S.103. P.47. & 48.

Man hath no ſuch enimie as his ſinnes be, they bring and pull vpon him, all maner calamities in this life, and will bring damnation vpon his ſoule and bodie, in the world to come, if he earneſtly repent not, & ſpeedily forſake them, S.104. P.48.

When the Lord puniſheth and ſcourgeth his children, as though he had vtterly forſaken them, then is he moſt mindfull of his mercy, yea he chaſteneth to that ende, that he may ſhew mercy, S.105. P.48. & 49.

The Lords iuſtice will haue puniſhment, and his promiſe will haue mercie, S.105. P.49.

Extreame troubles, bitter afflictions, and manifold pinching and nipping calamities, do make a ſound and perfect triall, of true chriſtianitie, vnfained holines, and voluntary patience, S.106. & 49.

To preſerue the health of the ſoule, the bodie muſt be pinched, and kept in ſubiect-

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on vnto the ſpirit, the luſts of the fleſh, and the vnruly affections, muſt be tamed, and kept within the compaſſe of reaſon, and obedience vnto the ſpirit, that they exceede not the limits of modeſtie, S. 107. P. 50.

In times paſt, good chriſtians were greatly greeued, and would ſhed many bitter teares, to heare and ſee iniurie and wrong done vnto God, & his name diſhonored: but wrongs done to themſelues, they would take & beare very patiently: but now in theſe daies of ours, we will with all rage and furie, reuenge the leaſt wrong done to our ſelues: but whatſoeuer is done againſt the Lord doth neuer once trouble or greeue vs, S. 108. P. 50.

There be many very miſchieuous men in theſe dangerous times, which haue in them great pride, and very much ſubtlety, mingled togither. And theſe men wil faine a lowlines, and crouch greatly, to deceiue others, and to aduance themſelues, they work wo to many, how humble ſoeuer they ſeem to be, there is no good thing in them. Mortified men that are truelie humbled, are more greeued to heare vaine, idle, and blaſphemous ſpeeches, then with any violent tortures that can be offered and done to their liues and bodies, S. 109. P. 50. & 51.

That common wealth is in great danger, and the people in much miſerie, where wicked and vngodly men, are put in authoritie, there vicious men are ſupported, and incouraged, but ſuch as are vertuous, and feare the Lord, they go to wracke, hauocke is made of them, S. 110. P. 51. & 52.

When vngodly men, oppreſſe their neighbours, and do harme them in their bodies, goods or names, then do they hurt themſelues moſt: for they touch others, but in things of the bodie, but they kill their owne ſoules, S. 111. P. 52.

The ſeruants of God, do profit very much, by cruell perſecutions, and tyrannicall dealings, of their enimies, and thinke themſelues happie, that they are thought woorthie to ſuffer any thing for Chriſts ſake, S. 112. P. 52.

The more that an humble and faithfull chriſtian, ſhall read or heare the worde of God, and the neerer in vnderſtanding and knowledge, that he ſhal com vnto the myſteries, & ſecrets of God, conteined in his word, and with the greater purity of mind, ſtrength of faith, and light of the grace of God, he ſhal looke into them, the more profound, the deeper, the more diuine and heauenly, and the more comfortable to his ſoule, ſhall he finde them, S. 113. P. 53.

A man is neuer farther ſhort, of the true knowledge of the will and meaning of God in his word, then when he thinketh with his own wits and cunning, to vnderſtand it beſt, S. 114. P. 54.

The cleere and bright light of the word of God, is very comfortable to ſuch as feare him, and loue his name, but vnto the vngodly it is very offenſiue, S. 115. P. 54.

The hart of man being inflamed, with a true and ſincere loue of God, will giue no place to thoſe dãgerous temptations, which are continually houering, and flieng about it: but being without that loue, and being ſlothfull and idle in holy things, and godlie exerciſes, it wil be obuious, and wide open, to all maner of miſchiefes, and will be a receptacle of all wickednes and abhominations, S. 116. P. 54. & 55.

The peace and vnitie of the church of Chriſt, is by all poſſible meanes, to be preſerued, and by the example of Chriſt, we muſt do euen that we need not to do, rather then diſturbe the vnitie of the church, the breakers of that peace are moſt wicked men, S. 117. P. 55.

There be many in theſe daies, which are not aſhamed, to ſaie, that the church of England, is not the church of Chriſt, becauſe they can finde no comfort in it. The reaſon why they finde no comfort in it, is declared, S. 118. P. 56.

Man without the light of grace, and the aſſiſtance of Gods moſt holie ſpirit, can neuer attaine to the arriuing, at the hauen of eternall glory, S. 119. P. 56.

They that be in authoritie, and are to laie their hands vpon men, to call them into the miniſterie, are to take heede, that they be men

men very fit for that function and high calling. If they do not, they are condemned, by Christ his owne example, yea the foules of the aire do condemne them, S. 120. P. 56.

Though Christ Iesus, our sauiour, touching his manhood, be in heauen at the right hand of maiestie & power, yet the eies of his mercy are stil euen to the end of the world, vpon his seruants, to defend and preserue them from their enimies: and on the otherside, they with the eies of their faith do still behold him, and call to him, for helpe, in the perilous times of troubles, and dangers, S. 121. P. 57.

To retaine and holde, a fashion or likenes of vertue, without the substance of it, is nothing else but meere hypocrisie, S. 122. P. 58.

They that do counterfeit holines & haue none, are compared to swans, whose feathers are white, and flesh blacke, S. 123. P. 58.

Godly men, that are truely regenerated, and well seasoned with the spirit of grace, though they be bred and borne in the world, yet they very little or nothing, resemble it: they rather resemble heauen in some measure, from whence they receiue the influēce, of the grace and fauor of God, S. 124. P. 58.

Preachers of the word of God, must temper, and frame themselues, to meete with the maners, qualities, conditions, and sinnes of all men, S. 125. P. 59.

The preacher of the word, is to take good heed, that none of his hearers, for want of discretion in him, depart vntouched, S. 126. P. 59.

A preacher must do his best indeuour, to know the maners, qualities, and dispositions of his auditorie, S 127. P. 59.

A Christian will shew patience, and constancie in all calamities, S. 128. P. 59.

Whatsoeuer is in the hart of man, at the length it will breake out. For not one lie the toong will speake, but the rest of the members of the bodie, wil also be exercised, according to the abundance of the hart, S. 129. P. 60.

That common wealth, house, or man, is very happie, that is ruled, and gouerned by such counsell, as is grounded, and built vpon the holy word of God, S. 130. P. 60.

By our words, deedes, gestures, and mouings, our enimie Sathan, doth knowe the secrets of our harts, and so worketh vpon vs, S. 131. P. 60. & 61.

The hart of man is like vnto a smithes forge: his bad cogitations are hote coles, he that doth blowe the bellowes to make them burne and consume both soules and bodies, is the diuell, the euill thoughts in mans hart, are compared, to the frie of vipers, which in comming to light, do breake the bellies of their breeders, and so kill them, S. 132. P. 61.

The nearest waie for man, to obtain Gods fauour, and free remission of sinnes, is to acknowledge and confesse them, with greefe of hart, for committing of them, and not to doubt through Iesus Christ, the forgiuenes of them, and not to trust to any merits, or righteousnes of his owne, S. 133. P. 62.

Nothing in the word of God, is superfluous, it must all be beleeued, imbraced, and honored, with all obedience possible. It is not gold and earth togither, that a man may take the one, and refuse the other, it is all most pure, and all to be applied to the comfort of man, S. 134. P. 62.

This world will cosen, and deceiue all that put their trust in it, S. 135 P. 63.

Sathan doth very easily, drawe after him, euen whither, and to what he will, men that are not setled in true religion, nor armed with the holy word of God, yea the best armed, and strongest in faith, haue much adoe to escape his snares, S. 135. P. 63.

They that are continually exercised, with great troubles, and afflictions in this life, are not to be iudged reprobates, and castawaies, as though God had giuen them ouer, but rather we are to thinke, that by that meanes, the Lord will throughly trie them, and finding them faithfull and constant, doth make them the fitter for his kingdome; neither are we to iudge all to bee the children of God, that liue without afflictions, S. 136. P. 63. & 64.

Vnlesse a man be well grounded in true

religion,

religion, and clothed with the armor of righteouſnes, on the right hand, and on the left, to wit on euery ſide, and againſt all brunts, and aſſaults whatſoeuer, he ſhall neuer quit himſelfe well, againſt the ſubtle ſleights, and forcible tentations, of his profeſſed enimies, world, fleſh and diuell, S 137. P. 65.

If man woulde remember, that he was moulded of earth, duſt, and aſhes, and that he muſt be tumbled, into the earth againe, it would bring him, to a far better temper than otherwiſe hee will bee brought vnto, S. 138. Pag. 65.

The groundworke of Chriſtian philoſophie, is vnfained humilitie, and the deeper that the ſame, is laid and ſetled in our harts, the ſurer and more permanent, will the building of our religion be. S. 139. & 140. P. 66.

The centre, from whence the lines, of all abhominations do ſtowe, is mans inordinate ſelfe loue. Two loues builded two cities, the loue of God Ieruſalem, and mans ſelfe loue Babylon, S. 141. P. 66. & 67.

There is no miſerie comparable to this, that a man knoweth not his owne miſerie: and of follies, none greater, than that a man ſeeth not his owne follie, S. 141. P. 67.

After great troubles, do follow quietnes, of hart and minde, and peace of ſoule and conſcience, S. 142. P. 67.

Ouermuch eaſe, and pampering of the bellie, are great prouocations to ſinne, S. 143. P. 67. & 68.

They which care not, to keepe a good conſcience, do at the length fall into an extreme contempt of faith: he that will haue his faith acceptable in the ſight of God, muſt keepe a good conſcience, otherwiſe his faith is dead, S. 144. P. 68.

The riches of couetous tyrants, increaſing, the wealth of inferior perſons doth decreaſe: and as couetouſnes doth increaſe in men, vertues do decreaſe in them. Riches are the gift of God, and to be beſtowed to his owne glorie, and the comfort of our brethren. The couetous man in gaining riches, loſeth himſelfe. The couetous man, if he had more golde, and greater riches, than was in that ſhip which came from Ophyre to Salomon, yet would he neuer be contented, nor any whit neare ſatisfied, S. 145. & 146. P. 68. 69. & 70.

The riches of this world, are to verie many poiſon, but godly men poſſeſſe their riches, and not their riches them. Their riches are drudges to them, and not they to their riches, S. 147. P. 70.

As the touch ſtone trieth golde, ſo golde trieth man. A very good hunteſman and his hounds, S. 148. P. 71.

Not to giue vnto the poore, if a man be able to giue, is ſacrilege. It is a very lamentable thing, to ſee and conſider, how vilely and wickedly, manie men do lauiſh out, and conſume the riches wherewith God hath put them in truſt, to vſe them to his owne glorie, and the good of his church, S. 149. P. 72.

Chriſt ſuffered and died as he was man, but as he is God, he neither ſuffered, nor died. All that be ſurely grounded, and graffed in Chriſt Ieſu, what ſoeuer tribulations, and heauie croſſes they beare in their bodies, yet their faith, hope, and loue to God, will neuer ſhrinke, but they will be conſtant, come what ſhall, S. 150. P. 73.

Wicked men are neuer ſatisfied, with committing of any euill, they make no ende of their vngodly practiſes, the more euill they do, the more ſtill, do they deſire to do, S. 151. P. 73. & 74.

The vnskilfull, and vngodly miniſter, that deliuereth the worde, and ſacraments, to thoſe that are well prepared woorthily to receiue the ſame, hurteth himſelf only, though he periſh, they may be ſaued, they receiuing it woorthily, his vnwoorthines doth not preiudice them, S. 152. P. 74.

It greeueth our God greatly, to ſee man make ſo little account of his ſoule, and ſo lightly to regarde that, which he hath loued ſo deerly, he cannot abide to ſee it beſet with wicked thoughts, on euerie ſide, S 153. P. 74. and 75.

To dwell among prophane and wicked men, and yet ſtill to be conſtant, in thy faith and religion, is an euident argument of Gods ſpirit

ſpirit dwelling in thee, and preſeruing thee from all the cunning and ſleights of ſathan: for as a looking glaſſe is made foule with the breth of thoſe that blowe vpon it, ſo oftentimes good men are corrupted with euill companie, S.154.P.75.&76.

Sathan doth ſpread, and lay abroad, moſt dangerous baites and ſnares, in the perſons of lewd and vngodly men, and all to trap vs, and to preiudice our ſaluation, S.155.P.76.

Wicked and graceleſſe men, cannot ſee this world, nor the ſleights and deceits of the ſame, bicauſe there is no diſtance betweene the world and themſelues. For the eie it ſelfe, cannot ſee a thing, vnleſſe there be ſome diſtance, betweene the eie and the obiect that is to be ſeene, S.156.P.76.

There is no maner of ſinne (as it is ſinne) that can offend the wicked and vngodly ſort, diſpleaſe it God neuer ſo greatly, in the middeſt of Babylon they ſee it not, in the middeſt of Sodom, they feele not the ſtinch of it. As they be in the world, ſo they be of it, and the world it ſelfe, and therefore they loue and imbrace it: they cannot, they wil not ſpie any faults in the world, the ſtinch of the world, is to them a ſweete ſauour, the foulnes of it, to them is beautie it ſelfe, S.157.P.76.&77.

A flatterer is a wilde beaſt, an vncleane diuell, a ſorcerer, a witch, a theefe: and no theefe in the world vnwoorthier to liue, than he. He that doth diſpraiſe thee, and he that doth flatter thee, bee both perſecutors of thee, but the flatterers tong wil do thee moſt harm. Flatterie is a ſweete muſicke to a mans eares, but in deede, there is none more pernicious and peſtilent than it, S.158.P.77.

The flatterer hath alwaies at his fingers ends, and readie vnder his girdle, the geſtures, voices, inclinations and diſpoſitions, of all perſons, high and lowe. Say what thou wilt, and do what thou wilt, he will pleaſe thy humor in all things, S.159.P.78.

Though the bloodie minded Papiſts, do want power and opportunitie, yet they neuer want good will, to performe their trecherie and malice, againſt the ſeruants of God, with all tyrannicall cruelkie, S.160.P.79.

Where the skin of a lion is not ynough, nor will not ſerue, it is woont to be peeced, with the skin of a foxe: that which a cruell man, cannot accompliſh by force, he wil performe it by fraud, S.161.P.79.

An olde foxe is hardly ſnared: and yet at the length, they be either ſnared for their conuerſion, or knared for their confuſion. Hypocrites and arrogant perſons, do neuer follow Chriſt, S.161.P.80.

An hypocrite is like an apple that is verie beautifull without, and rotten within: and like a goodly tall tree, that floriſheth, and is full of leaues, but fruitleſſe: he would ſeeme to be that he is not, and hateth to be that he ſeemeth, S.162.P.80.

If thou loue to be fed with flatterie, then thou wilt feede thy flatterers, and they at the length, will ſerue thee, as Acteons dogs ſerued him. The flattered ſhall be deuoured of his dog the flatterer, and the flatterer himſelfe ſhal be deuoured of that foule curre, and moſt cruell hell hound ſathan, S.163.P.81.

It is a very hard thing, for a man to giue ouer his acquaintance with the world. A childe will loue his nurſe, for the dugs ſake, though ſhe be an whoore: and men loue this preſent world, for the vaine pleaſures, and carnall delights of the ſame, though indeede, the world be a very ſtrumpet, S.164 Pag.81. and 82.

If men would euen ſteale, as it were, and priuily conuey themſelues, but one hower in euerie day, from the ſeruice of the worlde, fleſh, and diuell, to ſerue the Lord, in truth and ſinceritie, they woulde at the length, by little and little, take ſuch pleaſure, and finde ſuch comfort, in the ſeruice of God, that they would giue themſelues wholy, and moſt willingly to it, and be ſorie, and repent them, from the borrome of their harts, that they had been ſo long, in ſo bad a ſeruice, S.164. Pag.82.

Vicious liuing is more offenſiue, and doth more harme, in old age, than in green youth. An olde man or woman, ought to inſtruct others, as well by good example, of godlie life, as by counſels and admonitions, but

when old men or women, fall to follie, they hurt themſelues with their ſinnes, and infinite others, with their euill example, S.165. Pag.82.

The Lord doth not open, the myſteries and ſecrets of his word, vnto thoſe, whom he perceiueth vainly and curiouſly to ſeeke after them, but vnto ſuch as will both profite themſelues, and others by the ſame. He that will profit by hearing or reading the word of God, muſt bring faith and humilitie with him, S.166.P.82.and 83.

Many men in the world, are fitly compared, to the drie skin, which a ſnake doth caſt, to renew hir age, the skin hath the ſhape, likenes, and prints of eies, and the very rinde alſo, wherewith the eie is couered, but yet no ſeeing eies: So many men, haue eies to ſee the creatures of God, but not one halfe eie, to ſee the creator. And manie that beare the name of chriſtians, haue no more true knowledge of Chriſt, than they had of the ſunne or moone, when they were yet in their mothers wombes. So that, when they read, or heare the word of God, they profit no more, than a blinde man ſhould profit, by a looking glaſſe ſet before him, S.167.P.83.and 84.

Some do come to church, to heare the word of God, to the end they may know him, and his will to do it, and do beare away with them ſuch heauenly leſſons, as they neuer forget, wherewith their faith is ſtrengthened, their ſoules comforted, and their conſciences greatly quieted: ſome againe do come, in hope to heare, ſome thing fall from the preachers mouth, vnwiſely, vndiſcreetly, or barbarouſly ſpoken, wherewith they may ſport themſelues, and ſcorne the preacher. Such men, as they come with wicked purpoſes, and cauilling mindes, ſo they depart, with harts ſo hard as adamants, far woorſe, than when they came, S.168.P.84.and 85.

Afflictions, troubles, and calamities, are great helpes, to keepe our ſoules from the canker, and rottennes of ſinne, and the ſpots of the world, and to put vs in remembrance, of the goodnes, mercies, and loue of God toward vs. Men are borne, vnder that condition, that their liues ſhould euer be open, and ſubiect, to all the ineuitable darts, of infinite troubles, and that there is no refuſing, to liue, and leade their liues, in that condition, where vnder they were borne. Come what ſhall, the children of God, are ſtill patient. S.169 p.85. 86.and 87.

Darknes and blindnes, cannot remaine in the hart of that man, which the holy Ghoſt, the author of all light, and the onely light it ſelfe, hath choſen to be his owne ſeate, and holy habitation: Error cannot flowe from the fountaine of wiſdome, neither is it poſſible, that a line of wickednes ſhould be drawne, from the one a centre of all goodnes: the fruits of death, cannot growe out of the tree of life, theſe are vnpoſſible things. And on the other ſide, where the holy ſpirit of grace, and might, hath not place and poſſeſſion, there is no good thing to be found, bicauſe the author of goodnes is not there, S.170. P. 87.and 88.

Calamitie patiently borne doth auaile very much, for the aduancing of the praiſe of true vertue, and vnfained holines, S.171.P.88

It is mans onely ſafetie, to keepe himſelfe neare vnto God, for when he ſhaketh off the gouernment of Gods word, and with his ſins and miquities, diuideth himſelfe from the Lord, then commeth his danger, he cannot but fall into the hands of Sathan, hell, and deſtruction, S.172.P.88.

Sorrowes, troubles, afflictions, and vexations, are in the children of God, the armour and badges of Chriſt, S.173. P.89.

Howſoeuer God dealeth with men, yet he is all one, there is no change, nor any ſhadow of change in him, the change is in our ſelues, not in the Lord. When we liuing in his feare, faith and loue, do inioy the light of his countenance, his bleſſing, ſpirituall and temporal: if at any time he turne his face from vs, and ſhall take away the comforts of our ſoules & bodies, it is bicauſe we are changed, not he, S.174.P.89.

Man muſt be verie carefull, and haue in himſelfe, at the leaſt a deſire, that ſomething may be in him, to mooue the Lord to grant that

that vnto him, that he craueth, or looketh for at his hand: as if he will haue the Lord to be mercifull, he muſt vſe mercy towards others: if he would haue him to be a good father to him, he muſt ſhew himſelf an obedient child, &c. S.175. P.89.90.91.

Diuers and ſundry names giuen to Chriſt, to expreſſe his nature, and his diſpoſition toward man, S.175. P.91.

Though a man be neuer ſo barren, bad, & without any good thing in him, yet if the word of the Lord, once take hold of his hart, and finde any rooting there, it will draw him by degrees, to the nature of it ſelfe, and make him very fruitfull, S.176. P.91.

A man may boldly inueigh againſt the ſinnes of others, when he hath amended his owne amiſſes, and very likely he ſhall be ſalt to others, when himſelfe is ſeaſoned, S.177. P.92.

Although vertue and godlines, ſeeme vnto the wicked very bitter and vnſauorie, and all vice and naughtines ſweete, and well ſauoring, & they are very vnwilling, that the gardens of their harts ſhould be weeded, & euill things drawne out of them, or that any good ſhould be planted in them, yet the miniſters of the word, muſt ſtill do their office and dutie, S.178. P.93.& 94.

The holy ghoſt doth vſe, to call men and women, the ſonnes and daughters of them, whoſe maners and conditions they follow, & not of their naturall parents, when they follow not their footeſteps, S.179. P.94.

Men very honorablie borne, and comming of honorable parents, being themſelues naked, that is, without vertues, and honorable actes, do iuſtly deſerue the loſſe of their titles, honor and dignitie, and whiles they degenerate, from their noble parents, of whoſe honor they brag, they are fitly and rightlie compared to Æſops Iay, S.180. P.95.

Euen as in a threſhing place, chaffe will be aboue wheat, not bicauſe it is the better, but bicauſe it is the lighter, ſo amongſt men, they that be vaine, and haue nothing in them, but pride, vainglory, and a falſe opinion of themſelues, will thruſt foorth themſelues, before thoſe, that haue a far greater weight of vertue, and iuſt deſerts, then they haue: but on the otherſide the humble man, will euer take the loweſt place, and be well contented with the leaſt account in this world, S.181. P.96.

Whoſoeuer will enter the gate, to go into that moſt ſtately and princely houſe of the kingdome of heauen, muſt bowe down, humble himſelfe, and ſtoupe lowe, otherwiſe he breake his head, be driuen backward, and neuer get in: for pride is peſtilent ſicknes, it deuideth a man from God, from himſelfe, and from his neighbour, and doth diſperſe and diſtract him, into infinite euils, and innumerable vices, S.182. P.97.

Rioting, exceſſe, and fulnes of meate and drinke, doth make mens bodies vnapt, to all good and holy exerciſes, and very prone and apt to all ſinne and wickednes, S.183. P.98.

A cable rope being ſingled into threads whereof it was made, may be drawn through the eie of a needle, and a rich man diuiding his riches as God hath appointed and commanded him, may enter into the kingdom of heauen, S.184.& 105. P.98.& 99.

A ruſtie iron key, hanging at a whip coard, or at a thong of leather, which will open the doore, and let a man go into an houſe, where is gold and great riches, is better then a keie of golde tied to a ſtring, or lace of ſilke and ſiluer, which will not open the locke, S.186. P.100.& 101.

Idlenes is a ſchoolemaſter, and a teacher of all miſchiefes, and doth extinguiſh all vertues in man, but godlie and holy exerciſes, are very profitable, do much good, & increaſe vertue, in all that vſe them, S.187. P.102.

Vngodly rich men, haue a vaile or couering before their eies, birde lime in their wings, and fetters about their feete: that they cannot ſee the kingdome of God, they cannot mooue one feather of a wing towardes heauen, nor ſet one foote before another towards euerlaſting life, and yet they be merie now, but their ſorrow is not far off, S.188. P.101.103.104.

The higher that proud, and vaine men do clymbe, the fowler & the more miſchieuous

is their fall. Vanitie, pompe, and pride, are very bad and naughtie feathers, which chriſtians ought not to ſuffer, to growe in their wings, but to pull them out, and to caſt them into the duſt, S. 189. P. 104.

What difference ſoeuer, is amõg men now, whiles they liue in the world, death at the length, hauing don his office, will make them all ſo equall and alike, that the duſt of princes, and poore men, of rich men & beggers, of the learned and vnlearned, of thoſe that are wiſe, and of the foolliſh, being all mingled togither, they can no more be diſcerned, and knowne one from another, then the aſhes of one tree, can be deuided from the aſhes of another, being both burnt togither in one furnace, S. 190. P. 104. & 105.

Very many in this world being without the feare of God, do liue in great pompe, al pleaſures, fulnes of great riches, and wealth at will, and are highly eſteemed during their life, whoſe woes and ſorrowes do then begin, when their pride, pleaſures, and riches, and themſelues be parted: and on the other ſide, there be not a fewe, which do liue heere in great troubles, and manifold afflictions, and are no whit regarded of the world for feare they God neuer ſo truely, the end of whoſe liues, doth bring the beginning of their ioyes, S. 191. 105.

Whatſoeuer this world doth or can afford vs, is ſo light as a feather, more ſubiect to a change, then the moone, more vnconſtant then the winde. The world therefore, with all the trifles and traſh it hath, is to be contemned, and the kingdome of God, and the righteouſnes therof, is diligently to be ſought for, for that indureth for euer, S. 192. P. 106. 107.

The vertue of godly princes, do mightilie moouc the harts of ſubiects, to true religion, a right worſhipping of God, and due obedience, S. 193. P. 117.

Humble men when they ſtoupe loweſt, and proſtrate themſelues moſt before the Lords throne, then riſe they vp higheſt, and draw neereſt to the likenes of God: on the otherſide, vaine and proud men, when they exalt themſelues moſt, then are they likeſt vnto the deuill, S. 194. P. 107.

They that be in great proſperitie, are commonly in great dangers, a low and meane eſtate is ſafeſt, S. 195. P. 107. & 108.

To be vnder the Lords protection, and in his fauour, is to be in all ſafetie, againſt all power of men and diuels, and to be from vnder the wings of his grace, is to lie open to all dangers, euen to death and deſtruction of ſoules and bodies. It is good for vs therefore, in al obedience to keepe our ſelues neere vnto the Lord, S. 196. P. 108.

Calamities, troubles, and afflictions, will ouerthrow any thing whatſoeuer is in man, ſaue onely firme and conſtant vertue, but that is ſo goodly, ſo freſh, and ſo floriſhing a lawrell tree, that it will not be cõſumed, burnt vp, nor deſtroied, with any fire that breaketh out of the clouds, be it neuer ſo fearce, nor with any torments or troubles whatſoeuer, S. 197. P. 109.

When princes will haue godly, vertuous, loyall, and obedient ſubiects, they muſt vſe them as *Iacob* did his ſheepe, they may laie before them the rod of true religion, iuſtice, holines, righteouſnes, and integritie of life, that by the ſight of thoſe things, they may conceiue good things, and bring foorth fruit of that colour. And ſo muſt parents deale with their naturall children, and miniſters of the word with their ſpirituall children, and maſters with their ſeruants, S. 198. P. 110.

When a man is in moſt danger, and greateſt diſtreſſe, then is his vertue and conſtancie beſt tried, S. 199. P. 110.

The laſt daie of all daies, that is the generall iudgement daie, wil be a verie glomy, and a blacke ſeſſions daie, for thoſe men, that do keepe their gold, ſiluer, and riches, and ſee their poore brethren diſtreſſed, and in great want, and will not releeue them, S. 200. P. 110. 111.

Riches, as gold, money, and ſuch like, laide vp in cheſtes, and lockt vp in cofers, are in danger to be loſt, through theeues, fire, or other meanes, but being diſperſed and ſcattered among the poore, they are in ſafetie, and will bring foorth much fruit, and will be very

very profitable both to the giuer, and to the receiuer, S.201. P.112.

The Lord calleth him a bleſſed man, that releeueth the poore and needie, and doth promiſe, that he will deliuer him in the day of trouble. A little is great riches to him that hath nothing, S.202. P.112.

It is very vnreaſonable and vngodly, that one chriſtian doth not comfort and releeue another, in their tribulations and wants, S. 203. P.113.

Chriſtians are commanded to lend, without looking for any gaine thereby. Vſurers commit theft: they muſt die and not liue: They make marchandiſe of other mens myſeries, and their owne gaine, of other mens loſſes. The vſurer is like him that vnder the colour of loue, wil take his neighbour, which is alreadie downe, by the hand to lift him vp, that he may giue him a greater fall, S. 204. P.114.

In the miniſters of the word, true doctrine and godly life muſt go togither. He that teacheth good things to others, and teacheth not himſelf to do them, is like a ſieue or boulter, wherewith meale is ſifted or boulted, which ſendeth foorth the fineſt floure, and beſt of the wheat, and keepeth the bran, and woorſt of the wheate, to it ſelfe, S.105. P.114.

The tyrannie and crueltie of princes, towards their loyall ſubiects, doth threaten the ruine of their kingdomes: but lenitie & mercie, doth make their kingdomes mightilie to floriſh, and brings peace and ſafetie to themſelues. Mercy becommeth a chriſtian prince verie well. Mercy and truth haue kept, & do keepe *Elizabeth* our gratious Queene of England, and clemencie doth ſtrengthen hir throne. Mercy doth lift man vp to Godward, but crueltie doth caſt man downe to hell warde, S.206. P.114 115.

Ingratitude is a grecuous ſinne, wherwith the Lord hath euer beene highly offended, the Lords hand hath euer beene ſtretched out againſt it. England hath receiued great & infinite benefits both for their bodies and ſouls, but England is far behind, with thanks giuing vnto the Lord, wherefore we muſt be either more thankfull, or elſe looke aſſuredly for more puniſhment. S.207. P.115.116.

Enuie is not bred, in the harts of vertuous and godly men, but in the harts and minds of the wicked and vngodly. Enuie will not be tamed, a man may ouercome and ſubdue his enimies, but not their enuie. Enuie doth teare and rende in peeces the man in whom it is. The enuious man doth make the felicitie of another man, his owne torment, S.208. P.117.

The Lord will haue his ſeruants tried in this world with many afflictions, to the ende, that the difference which is betweene them, and the children of this world, may appeere and be euident, and that vertue may growe to perfection in them. A chriſtian man may be a martyr and euen liuing, without loſing his life by fire or ſword, S.209. P.117.118.119.

Words of doctrine are verie profitable, but when they are ſeene, to worke holines and righteouſnes in the teachers, they then preuaile the more, with them that are taught, S.210. P.119.120.

The lighter ballance will euer be higheſt, and the vainer and woorſe man, will euer extoll himſelfe moſt: the heauier ballance will euer be loweſt, and the better man will euer humble himſelfe moſt. It is in a chriſtian man ſom perfection, to know, and to acknowledge his owne imperfection. S.211. P.120.

A theefe will ſpeake thee faire, and yet wil rob or kill thee. The nature and conditions, the bloodie tyrannie, and more the beaſtlie crueltie, of vſurers plainly and truly opened, S.212. P.120.121.122.

A verie true, perfect, and plaine deſcription of hypocrites, what is true vertue among Chriſtians. They that would ſeeme to be religious, vertuous, godlie and honeſt, do differ ſo far, from that they ſeeme to be, as the froth of gold, doth differ from gold it ſelfe, S.215. P.123.124.

They that with their hypocriſie, do ſteale the praiſes & commendations of men, without any iuſt deſert, they either loſe them before they die, or not long after, for the truth will out, it will not be hid for euer. The glorie

of

of this worlde is buried with mens bodies, when they be dead, and posterities do forget it. To be truely glorious, is to despise the glory of this world, S.214.P.125.126.

Singlenes of hart, and true christian simplicitie, is best seene, and made most euident, in troubles and afflictions. S.215.P.126.127.

Sorrow and griefe shut vp, and pestered in mans hart, and no way vttered is verie dangerous and deadly: weeping, mourning, and sighing, doth lighten and ease the hart, S.216.P.127.

The reprobates and castawaies that be tormented in hell, do confesse, that the pompe and glorie of this world is transitorie, and that it is a vaine thing for man to set his hart vpon. Let christians therefore, whiles it is to day, that is, whiles they liue heere vpon the earth, set their harts and mindes vpon God, heauen, & heauenly things, & not vpon this world, or ought that belongeth to it: let them either confesse heere in their life time, that all those things be vaine, which the world doth affoord, vnto man, or else they must confesse it in hell, where and when it will be too late, S.218.P.128.

All they, that with the eies of faith, do behold the ioies and pleasures of heauen, laid vp, and kept in store, for the saints of God in the world to come, although they sit heere, in the princely seates, of all dignitie, honor, delights, or whatsoeuer may bee had in this world, yet will they vnfainedly desire to bee dissolued, to remooue out of this world, and to go to dwell with the Lorde Iesus, S.219. Pag.129.

Men being thirstie, do earnestlv desire water, but their thirst being quenched, they turne their backs vpon the fountaine, where they found water, so men distressed will crie, and seeke after God, but being eased, they will forget him, and turne their backs to him, S.220.P.130.

The knowledge and vnderstanding, of the word and will of God, doth not by and by worke an hungring and thirsting, to leade a vertuous and a godly life, in all those whom it hath instructed, and most perfectly taught, what they should do, and how they ought to liue. He that wil speake good things, and will not do them, is like an instrument, that delighteth other men, but not it selfe. To what end a man should desire knowledge, if he will desire to haue it aright, S.221.P.131. 132.and 133.

Mans bodie must not bee pampered, but kept in subiection to the spirit, otherwise it will be vntulie, and very vnapt to feare and serue the Lord, S.222.P.134.

Manie men when they be poore, and in meane estate will be very lowly, but once inriched and aduanced, they forget both God and man, as in such men, honors change maners, so were it very well, if maners might change honors, S.223.P.135.

There be in this world two principall and chiefe fishers, the one is Christ, the other is the diuell. Christ fisheth for men to saue them, the diuell fisheth for men, to destroie them. The diuell catcheth far moe than Christ, the reason is, bicause his baite is more agreeable, to the corrupted nature of man, than Christs baite is, but happie are they, that take Christs baite, and not the diuels, S.224.P.136.137.& 138.

Sathan is a subtle fisher, and doth not by and by deale very roughlye with those, of whom he maketh a sure account, but doth suffer them a little to play, and to sport them selues, with his hooke in their mouthes, vntill at the length, they cannot escape, S.225.Pag. 139.and 140.

They be most dangerous people, that can keepe no counsell, nor secrets, S.226.P.140, 141.and 142.

Verie manie will make a shew of vertue, that haue no delight in vertue it selfe. Such men are fitly compared to painters, whose delight is more in colours, than in the substance, S.227.P.142.

Very manie will follow Christ with their lips, whose harts do neuer come neare him: in words they will be with God, but in deedes with the diuell, S.228.P.144.

Christ is said to make a feast, and to eate, at the conuersion of a sinner, S.229. Pag.145.

and

and 146.

Idlenes doth breede and cheriſh, all wickednes and abhomination in man, and doth not become a Chriſtian, S.230. P.147.

The iudgements of God, that hang ouer our heads, for our vnthankfulnes, S.231. Pag. 147. &c.

When man in troubles ſeeketh for comfort from the world, he ſeeketh for life, in the houſe of death, S.229. P.145.

The world with a ſmiling looke, and the diuell with a faire word, can ſooner haue at commandement to follow them, and to do their wils, the greateſt number, than Chriſt can with his death and the promiſe of his kingdome, S.231. P.148.

Man is the deereſt purchaſe, that euer was made in heauen or earth, the like price and coſt was neuer beſtowed vpon any creatures as vpon man, S.231. P.148.

The goodnes of Chriſt conſidered, there was neuer any creatures dealt ſo vnkindlie with him, as man doth, ibidem.

When Chriſt calleth vs to do good, then we run headlong, to do all maner of euill, ibidem.

It will profite man nothing, to abſtaine from the committing of ſinne, if he loue it in his hart, and doth it rather for feare of ſhame here, or condemnation in the world to come, than drawen with the loue of God, ibidem. Pag. 151.

The people of Rome were mightily mooued, with an oration made by Marcus Antoninus, vpon the death of Cæſar, and expulſed the homicides out of the citie: but when we heare of the death of Chriſt, and knowe the cauſe of his death to be our ſinnes, yet we will not expulſe ſinne out of our ſelues: they ſhed teares, when they heard what Cæſar had done for them, but we can heare what Chriſt did for vs, without one teare, or anie griefe of hart, S.232. P.152.

Cæſar was more beholden to the Romans, than Chriſt is to the moſt part of the world, S.232. P.153.

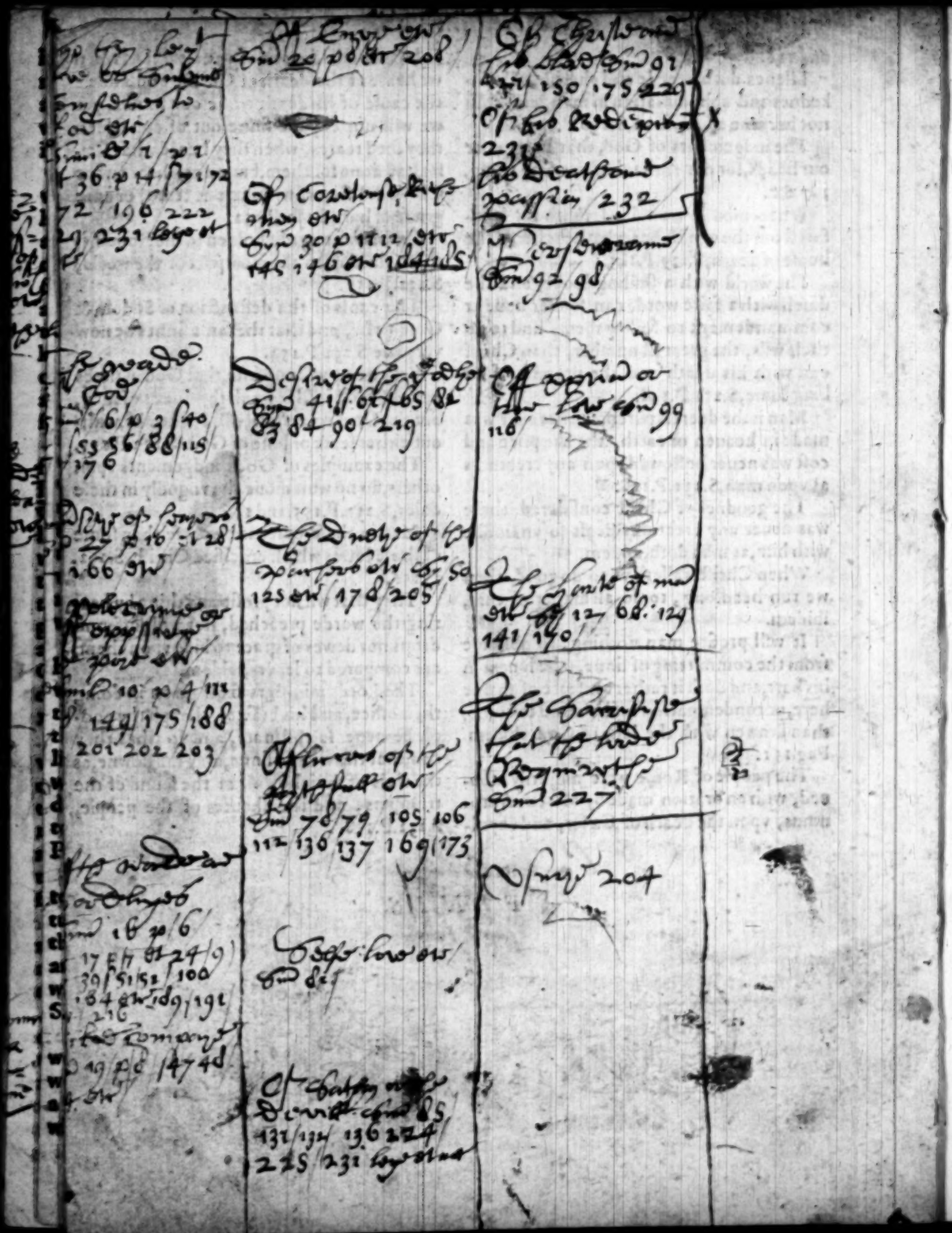
The cauſe of the deſtruction of Sodom & Gomorrhe, and that the ſame ſinnes be now very rife. S.232. P.154.

Very many will confeſſe, that God in times paſt did moſt iuſtly puniſh the ſinnes of men, but the ſame confeſſors, will do the like, without either feare or loue of God. S.232. P.154.

The examples of Gods iudgements vpon others, do no whit moue the vngodly in theſe daies, S.232. P.155. and 156.

Men in theſe daies are woorſe than ſome of thoſe Iewes which crucified Chriſt, S.232. P.156.

They that wil not profit any thing by hearing the worde preached, nor will ſuffer no drops nor dewes of grace to bide vpon them, are compared to lepers, ibidem.

The Lords miniſters muſt go on in doing their office, and his buſines, though the people be neuer ſo obſtinate, and do what they can, that the wals of ſinne, may fall downe, as the wals of Iericho did, at the ſound of the trumpets, and the ſhoutes of the people, S.232. P.158.

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